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CAR. I. TABORIS.

HERBERT, Algernon

BRITANNIA

1810 THE MONARCH

BRITANNIA

Britannia
After the Romans;
BEING
AN ATTEMPT TO ILLUSTRATE
THE
RELIGIOUS AND POLITICAL REVOLUTIONS
OF THAT PROVINCE
IN THE
FIFTH AND SUCCEEDING CENTURIES.

VOL. II.

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MDCCCXLI.

ADVERTISEMENT.

SINCE the first volume of this Essay was printed, another has been commenced entitled an Essay on the Neo-Druidic Heresy; to which were annexed Supplementary Pages belonging to the first part of this Essay, and a cancel of its 21st and 22nd pages. To these circumstances the attention of binders is invited.

Upon the whole, I am inclined to regret having thus divided the subject; not finding the historical portions of it so distinguishable from the doctrinal, as I had imagined they might prove.

The main points, for which I contend, will ultimately be regarded as above doubt. Great internal changes did attend the separation of this island from the Roman Empire; over and above the important change implied in those words. That fundamental fact is not generally known. The nature of it is fully developed neither elsewhere, nor in my pages. But its existence will be found established in the latter, on grounds, which cannot be shaken by taking small objections, however just,

to the interpretation of certain^a Welsh words. My wish and object is, to give rise to the more mature investigations of persons better qualified; and to expose and, if possible, remove those obsolete prejudices of a local patriotism, that now clog the wheels of truth. By these means the giant works of the Post-Roman Britain, and the strange, occult, and awful system to which they appertain, may, in time, be understood and appreciated.

If many of the things here propounded be not such as we read in the enduring pages of Ussher and Stillingfleet, it must be remembered, that of some parts of their subject they had only seen the outside. Celtic literature did not exist in their days. The want of it, moreover, deprived them of the touchstone to test other materials, which they possessed and made use of.

Whether my Essay on the Neo-Druidic Heresy will ever be completed is very doubtful. I have made progress towards the illustration of that heresy in several of its branches. 1st. The great mysteries of the Gwyddvedd, and of the Saint Greal or Cauldron of Ceridwen. 2nd. An examination of the British Hagiographia; which appears to me to be separated from the legends of mediæval catholicity by the characteristics of Neo-Druidism; and which

^a In the Essay on Neo.-Dr. Her. p. 113, line 10, *vonsai* has been put (by mistake of the old FF for the F) in place of *fonsai*. Which is immaterial, as there is sufficient evidence of the point there in question. Perhaps, as a conjectural emendation, *vonsai* may yet find some favour.

I certainly estimate very differently from Mr. Rice Rees. 3rd. The date and character of the sanctuaries and other megalithic erections, which popular error has entitled Druidical. But the want of encouragement and the increasing pressure of domestic cares afford sufficient reasons for desisting.

Monsieur Villemarquè, in his *Barddas Breiz* Introd. p. iii. has printed a French sentence *between commas*, as an extract from this Essay, Vol. I. p. xxix. It is a garbled compound from two sentences that occur in p. xxxix., so fashioned as to yield an absurd and grossly offensive sense distinct from that of the real passage. Though ascribing it to Monsieur Villemarquè's imperfect acquaintance with our language, I think it necessary to observe upon it.

After the 37th page of this volume and the note (v) at the foot of it were printed, I happened to see Mr. Richardson's Etymological Dictionary; in which the absurdities, usually propounded about the word *brat*, a child, and its derivation, are exploded, and all the difficulties removed. That noun (as well as *bratt*, a warm cloak) is derived from the Saxon verb *bredan*, *fovere*, to foster or cherish. Nor was it anciently a mean or an ignoble term; as appears from the verse of the poet Gascoigne,

Oh Abraham's brattes, oh brood of blessed seed !

There is nothing at all to choose between "Abraham's brattes" and the *brattau* Iesu.

CORRECTIONS IN

VOL. I.

- p. vii, note (*) for 127 read 147.
p. 21, l. 32. for *flat-bottom* read *flat-bottomed*.
p. 71, l. 18. for *Mithriaes* read *Mithriacs*.
p. 90, l. 25. for *round tower* read *spherical building*.
p. 109, l. 14. for *rampant* read *rampart*.
p. 149, l. 25. for + read — five times.
p. 175, l. 6. dele *reciprocally*.
p. 199, l. 16. for *Ceirionydd* read *Geirionydd*.
p. 211, l. 11. for *Fleidwr* read *Bleiddwr*. See Triad 114, p. 74

CORRECTIONS IN

NEO-DRUIDIC HERESY.

- p. 2, l. 8. for *post-diluvium* read *post-diluvian*.
p. 29, l. 11. dele *longer*.
p. 33, l. 9. put a comma after *Melen*.
p. 56, l. 15. for *then* read *than*.
p. 95, l. 26. put a comma after *Red-spear*.
p. 102, l. 22. for *Dies* read *Diis*.
p. 108, l. 13. for *afar off* read *a ball*.
p. 116, l. 15. for *Cel-gan* read *Mel-gan*.
ibid. l. 16. for *mysterious-song* read *honey-of-song*.
ibid. line ult. dele note (^m).
p. 129, l. 27. for 50 read 20.
p. 148, line ult. The second of them is to Hist. Miscella, L.
xiv. p. 413, ed. Canisii, 1603, jussitque ut
comarum schemate semetipsos involverent.

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BRITANNIA AFTER THE ROMANS,

ETC. ETC.

CHAP. I.

AURELIUS AMBROSIUS.—IDENTITY WITH MERLIN.—AND WITH ARTHUR.
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ROMAN BIRTH.—NAME AMBROSIUS.—THE AMBROSIAN STONES AT
AMBRI.—MAEN AMBER.—NAME AURELIUS.—NAME MER-DDIN.—
NAME DYVN-WAL MOEL-MUD.—NAME ANN AP LLEIAN.—INTERPO-
LATION OF GILDAS.—CHARACTER OF AMBROSIUS.—DUNAWD
AND CADELL.

*Quid, quid et INVICTUM spelæa sub atra recondunt,
Quemque tegunt tenebris, audent hunc dicere Solem?*

PAULINUS.

§. 1. It has been the object of this Essay to shew that the separation of the British province from the empire was not merely the case of an effete civilization giving way to irruptent barbarism, such as its other provinces exhibit. But, that it was attended by an abandonment of established Christianity, and the rise of a strange and awful apostatic heresy; of which the historical vestiges are rare, but the internal evidences numerous and strong.

Symptoms of that change have tinged British history and literature from the separation downwards, to an indefinitely modern point of time. But it had its paroxysms; its times of greater ascendancy and

power than others ; times of greater publicity and more unreserved avowal, as others were of a more dissembling temper, and saw reason to prefer closer disguises of such initiation as may be termed masonic.

The long and great paroxysm of this mania was the period extending, from the revolt^a against the Gwynethian King-Insular, Gwrtheyrn of the Untoward Mouth, down to the conflict (called) of the Field-of-Iniquity or Cam-lan. Its period of extreme exacerbation was from the establishment of that power (known by the name of Arthur) which fell in the Cam-lan, unto its downfall in that revolution. After which event, the aforesaid power or principle was removed out of sight by the two chief bards of Britain, and kept alive, from thenceforwards indefinitely, in the secrecy of a charmed and magical asylum.

This long paroxysm includes that remarkable period, in which a most obscure and inglorious real history gives place to a romance of heroic wonders, again to relapse into a similar inglorious reality ; a period across which (so to say) poor Vortigern shakes hands with poor Constantine ap Cador. Emmrys Wledig otherwise Ann ap Lleian, Uthyr Pendragon, and Arthur, by whom that space is filled, were not real persons ; but terms expressive of the long rule of fanaticism, and of three sub-periods in which it presented varying aspects ; while a number of real men, of inferior glory, (Nathan-Leod, Caradoc, Cawrdav, Maelgwn, etc. etc.) were those that actually performed the brawlings and ruinations of that dismal time.

§. 2. I have been made sensible, that this argument remains inadequately worked out as to the first of the three heroes, king Aurelius Ambrosius ; and is presented to the reader in a sort of enthymem, rather than a full deduction. And the point is so great and cardinal

^a See Vol. 1. p. 44. etc.

in respect of these enquiries, that it is well worth reverting to even at the expense of some repetitions.

Those, who desire to have Ambrosius for a real king, are anxious to distinguish him from the prophet, bard, and sorcerer, called by the same name, and that of Merlin; and so to have two Ambroses, acting together, at one time, but in different capacities. It is fully felt, that the whole story, undivided, can never pass for aught but mythology. The doctrine of two contemporary Ambroses, the one a bard, and the other a king, was invented by the author of the *Brut of Kings*; whose historical system required it. But the attempt to establish such a distinction is vain. By far the most grave and authoritative testimony we possess to that point is in Taliesin's *Graves of Warriors*; a^b poem composed in that antique triplet called the Englyn Milwr or Warrior's Stanza, and possessing the highest character of antiquity. That testimony is absolutely conclusive of their identity, not in vulgar opinion merely, but in the depth of Bardic doctrine.

ST. 14.

Bedd Ann ap Lleian ym newys
 Vynydd, llugor llew Emmrys,
 Priv ddewin Merddin Emmrys.
 The grave of Ann ap Lleian in the electoral
 Mount, the host-opening^c lion Ambrose,
 The chief enchanter Merlin Ambrose.

The host-opening lion is the warlike monarch who fought in the Cat-gwoloph and on the Maes Beli, and the Mount of Election is that upon which history pretends that monarch to lie buried; but Ann ap Lleian is a title relating strictly to the legend of Merlin's nativity, and the

^b See Evans's Specimens, Diss. de Bard. p. 79.

^c Either deploying his own forces into warlike array, or piercing through those of the enemy.

last line is so unequivocal that words can add nothing to it. The next authority, if not for depth of knowledge, at least for innocence and simplicity of purpose, is the historical compilation of Nennius. That author appears to have collected and delivered the traditions of his country, without any wish to deceive, or to support any system. The work of Nennius introduces us to this personage, as the son of a maiden, who swore that she conceived him without father, which is the fable of the prophet Merlin; and puts into his mouth the most famous of that bard's predictions. Yet he makes him style himself *Emmrys Gwledig*, which is undisputedly the title of king *Aurelius Ambrosius*, and declare himself to be the son of a Roman consul. As usual, his text is in an unsettled state; but all MSS. agree in this. The text of Gale has; "He answered, I am called *Ambrosius*. It seems that he was *Embreis Gleutic*." The Cottonian MS. has it *Embris Gluetic*, and two others have *Embreis Glentic* and *Embreis Gulethic*. Mr. Stevenson's edit. 1838, prints it *Embries Guletic*. Some suspicion might arise of this being a gloss superadded. But the Vatican MS. of the same work published by Mr. Gunn and written in the later half of the 10th century, which is the highest authority for its text,^d hath it thus; "I am called *Ambrose*, in British *Embresguletic*. A Roman consul was my father." There is therefore no doubt, that this appellation belongs to the authentic text. And indeed it would be strange, if every transcript in Europe had introduced a gloss in the unknown and forgotten language of our Celtic mountains.

These (supposed) two are so inextricably interwoven together, that it is impossible to separate them without rending the whole tissue to rags. Yet if they cannot be distinguished, as some have desired to do, the whole attempt to make history out of their fable fails.

^d Gunn's Nennius, p. 29.

In their identity with each other they acquire a third identity, which not only knocks up the chronological series of the three hero kings, but the entire history of them. For the tale of Emmrys then manifestly appears to be that of Arthur, very slightly varied in the telling. The mother of the former was the Lleian, i. e. Nun, miraculously impregnated by Satan himself, without human father; and the mother of the latter was the Eigyr, i. e. Virgin, made pregnant by Uthyr Pendragon, i. e. the Portent of the Dragon's Head, under circumstances of miracle and witchcraft. And as their beginnings were alike, so also were their endings; they both departed by very similar modes of aphanism, each sailing away in a magic vessel, and each enjoying a protracted life-in-death, under the safe^e keeping of a goddess or a sorceress. Aurelius Ambrosius is not only a creature of fable, but he has not even a fable that he can properly call his own. Both legends alike do but embody the conventional phrases and dark enigmas of a dreadful theology.

§ 3. The historical death of Ambrosius, as given in the Brut of Kings, was after this sort. A Saxon named Eppa, well acquainted with the British manners and tongue, disguised himself as a British monk and physician, and found his way to the house and court of Emmrys. Being well received on account of his medical skill, he administered a poisonous draught to the king, and advised him to retire to slumber in his chamber. Before the consequences of his crime had transpired, Eppa made his escape unnoticed.

This was a very different tale from the magical aphanismus of the Ann ap Lleian. I had little to say about it. Though it was altogether but ill suited to the fierceness and ignorance of those earliest Anglo-

^e The place of Merlin's is fixed by the Romancers in the forest of Brecilien in Brittany; which they spell Broceliande, to insinuate *bro celi*, *the land of concealment*. Or rather Brecilien is a corruption of Brocelien, the Covert Country.

Saxons. Nor could it entirely escape observation, that Eppa, the Ape, was a term of mysterious sanctity. Without the ape, heb eppa, says Taliesin, without the milch-cow's stall, without the world's incomplete-rampart (go-vur), the world would be desolate. But I have since observed, that there exists an ancient bardic ode, of which the enigma hath its solution in the pretended death of Emmrys. From it we learn, that the story of his poisoning was not merely a false one, as the legend of a *real king's* death might well be, and has often been; but entirely mystical, and formed by a transfer of the bardic symbols into historical narrative. We find, that the Eppa, who thus brought about the termination of the Aurelian Ambrosian regimen, (and so set up Uthyr Pendragon, *himself to be poisoned in his turn,*) was indeed the mysterious and cherished Ape of the sanctuary. We find, that no Saxon appears connected with it; and that the whole transaction is acted among the Britons, and in the favourite seats of their superstition. The plain, it is said, meaning the Severian plain, on which the Cor Emmrys was constructed, poisoned its own young hero.

It must be premised, that this poem exhibits the Crist Celi, or man-god of the mysteries, in his form of Alexander Mawr; in which, as well as in Ercwlf Mawr, his miraculous conception by the Dragon Jove is signified. It likewise introduces the Judaism of those mysteries, by identifying the twelve knights of the round table with the twelve tribes of Israel, and these countries with the Holy Land; to which the occupation of Syria and Palestine by Alexander lent a handle. The round table (it will be borne in mind) was not contrived by Arthur, but was made by Joseph of Arimathea to receive the Saint Greal. And there were always twelve knights of the Saint Greal. The twelve Magicians of Vortigern, who declared that the Dinas Emmrys must be sprinkled with the blood of a boy begotten without father, and whom Vortigern afterwards put to death, were the same college. They

were^f the twelve "Men of Israel," apostles and witnesses of the Crist Gwledig or Bardic Christ.

The Devised, or Contrived World.

There were twelve by whom the land was ruled.

There was the most generous and fairest of ladies ;

A woe of the ardency of bees was her border,

It burst out upon the oak-trees thrice in battle,

5 And it shall be our wood-circle of feather'd oak-trees for the land.

Widely the Mighty One vanquish'd the wood^g of overtaking thrust.

This country (says the poet) was subject to the college of the Saint Greal, twelve in number. Ceridwen, the constant theme of bards, was its patron goddess ; her fanatical votaries, hived within the periphery of her awful circle, came forth like stinging bees, whenever their hive was assailed ; thrice did they thus burst forth victorious upon the Maes Beli ; and the stone pillars that form her border are the sacred oaks in the Neo-Druidic grove, as the green trees were in the Druidic. That passage is of considerable moment, in illustrating the nature of the Neo-Druidic sanctuaries. As Druidism had little or nothing (that we can discover) to do with stones, so Neo-Druidism had little or nothing to do with oaks ; except in bardic hypothesis, by which the giant stones *were oaks*. That is the true solution of the verse addressed to Hu Gadarn in "the Wand of Moses."^h

Thine was the previous possession of the coeval perfect trees.

The previous possession was that in ancient Druid days ; but the perfect and coeval trees were those monumental oaks, which Ambrosian magic prepared in the quarry and erected simultaneously. For this reason also, the sect used to call their places of solemn meeting, in which their deity was supposed to be present, gwydd-va, or place-of-trees.

^f See Neo-Druidic Heresy, i. p. 136, 7.

^g i. e. the spear.

^h Ibid. p. 131.

In golden fetters of woe is Alexander imprisoned.
 Nor was he imprisoned afar ; death was near the place.
 He sustained an onslaught from the host, none of us being answer-
 able.

- 10 The oak-enclosed goes to his grave, fair and free by his blessedness.
 Generous was Alexander with his fair possessions yonder,
 The landⁱ of stars and the cheerful, and the land of Syria,
 And the land of Dinivdra, and the land of liberation,
 The land of Persia and^j *Mersia*, and the land of Cana,
 15 And the isles of plaiting and of the plaiting of the Ape,
 And the nation of Babylon and Agascia^k the Great,
 And the land of the might of Darus,^l of little avail
 Till he brought himself into the sod of the earth there.
 And they did their pleasure in their hunting,
 20 They subjected hostages to Europa,
 And the plunder of the countries, the raiment of the earth.

This passage shews us the Crist Celi, confined, and about to undergo his mystic death. The oak-enclosed, the dweller of the sanctuary, is about to depart. But they who would remove him do not, as yet, appear as poisoners. They are an open assailing host. Neither are they foreign enemies. But it is a British affair, in which the question arises, who was answerable for it. *Neb cynnogn ev ni*, is the bard's moderate disclaimer. We proceed to recount the glories of his empire, mixing the Eastern provinces of Alexander, and the Holy Land of the Lord's miracles, with other strange titles belonging to this country in the days of her madness. *Din-ivdra*, whatever it may mean, is such. But the islands of plaiting, braiding, or interweaving, are none other

ⁱ The central place of the Bards
 Is the superb star of stars.

Canu y Cwrw.

^j Qu : Media ?

^k For ag Agascia perhaps we should read ag Asia, and Asia.

^l Meaning Darius.

than our great Ambrosian sanctuaries, of the megalithic architecture; and are so called either from something originally observable in their actual structure, or from their being wood-circles, representing the entangled shade of "the feathered oak trees of the land." The island of the plaiting, or braided texture, of Eppa, (the Ape), is that one most famous, to which above all others Emmrys bequeathed his own name, it is his cor, his gwaith, his dewys vynydd or mount of election, and the go-vur byd in which the sacred Henvonva and the sacred Eppa were supposed to be.

- Grimly smiled the women that urged them on,
 With seared bosoms, casting away modesty.
 With battles *on the sea*,^m in the hour of retribution
 They satiated ravens; they brought confusion on the head
 25 Of the soldiers of the Chief of Multitudes, in the hour of retribution.
 Truly, oh Land! when thou art stript of thy young men,
 There can be to thee no riddance, no riddance of oppression.
 With the anxiety of the fetters, and their hardships,
 An army of 100,000 died of thirst.
 30 Vagabondish were their arts in pursuing their prey.
The plain poisoned its youth ere he ran to his homestead,
 Ere he could become more sufficiently old.

There is nothing so barbarous in the old bards, as their contempt for the antecedent. In *v.* 19, who are *they*? The host of the Alexander Mawr, the Ambrosians. But in *v.* 22, who are *them*? Evidently, though in contempt of syntax, the destroyers of Ambrosius. Here we find his fall mainly ascribed to the fanatical women of the sect. We find him poisoned on the great plain in which his cor, the "ynys pleth

^m Printed *a vor*, but it should be *ar vor*. The sanctuaries were islands, and the plains around them were sea. Vide vol. 1. p. 210. The prospective reference in that page, line 4 from the bottom, relates to a portion of these researches that still is, and perhaps always will be unprinted.

Eppa," stood. And moreover we obtain the almost conclusive admission, that he was cut off not only *upon* but *by* the Plain which called him *its own*; that is to say, by the spiritual iniquities there enthroned and enshrined. "As gwenwynwys ei was." The Ape of this sanctuary, to whom great sanctity, together with foul crime, deception, and treachery, is ascribed, must signify the Mercurial principle, that strange and unexplained disgrace of paganism. Gwion Gwd or Gwydion ap Don, into whose knaveries and villainies all that is most sacred and awful in Neo-Druidism seems to resolve itself, must be the Eppa.

Yet we are bound to confess, we are left wandering in a labyrinth of names and words. It cannot be otherwise, when one Being, in various forms and circumstances, is ostensibly presented for several Beings. Emmrys Wledig, himself the Crist Wledig, and Alexander Mawr, was removed to make way for Uthyr Pendragon or Gorlassar, himself the Duw Celi; and the chief business of the pretended Uthyr's reign was to prepare another birth of the Crist Celi, Ercwlf, or Alexander, under the name of Arthur, and so recall Emmrys to life "another and the same." And he who went with the British Jove to the Cornish Alcmena's tower, in the character of Mercury, was none other than Merddin Emmrys himself. To give a definite certainty to all these ravings, will be a difficult, if a practicable, task. But when we have ascertained, that the history of this king's death is not a mere untruth, devised to fill up imperfect annals, but an allegory fetched from the innermost secrets of an occult religion, it does not merely fail to substantiate his reality, but seriously invalidates it.

For our land-prospering Lord a land of glory,
 One land of Eternity, of excellent communion,
 I will adorn, I will prepare. Be with thee the plenitude!
 And of whoso hear me be granted to me the repose
 They will make God their happiness, ere they put on the earth.

These lines, in which the Bard glorifies the object of his poem, and promises to devote himself to preparing the precious communion of the sacred place, do not require any explanation at present. They are general expressions including, in their purport, all the terrible and hidden things of Bardism. He concludes with a blessing upon his congregation.

§ 4. The handle was furnished to his historians, by his having a title which was immediately derived from the Latin, viz. Emmrys. That word is not true British, but is merely a corruption of Ambrosius. Hence he was feigned to be a Roman of princely birth. But the whole story of his father Constantinus, and his brother Constans, has been explained. Mr. Sharon Turner clearly shewed that the history, fastened upon Vortigern, was that of Gerontius; and, following up those data, I have alreadyⁿ explained how the whole story of Constantine and Constans, as told in the British annals, is no more than an allegorical fiction to disguise the real acts and vilify the name of Vortigern. Of this Constantine Aurelius Ambrosius is the pretended son, and the brother of Constans. There might have been really such a Roman, whose unknown parentage an erroneous conjecture might have supplied; and an incorrect pedigree of him will not disprove a man's existence. But, when we find that the name of his Roman kindred are neither true, nor yet false in any of the ordinary modes of inaccuracy; but artfully and mystically woven into a tale of occult signification; we are forcibly led to a contrary conclusion. The analogies of the case lead us to conclude, that *his* name also is a symbol occultly significant.

ⁿ See Vol. 1. p. 37, 9.

As all belief in the reign of Aurelius Ambrosius is coupled with that of his being a Roman by birth, we shall meet with difficulties, which the supposition of some unknown father, in lieu of Constantinus, will by no means remove. Bred up a Roman and baptized to a good sonorous Roman name, he had a brother by name Uthyr Pendragon, an appellation of which the sound is quite as strange to Latin ears as its meaning is unusual at the Christian font. His nephews were Arthur and Madawg, his grandsons Llechau and Noah, his grand-nephews Eliwlod and Medrawd, etc. And these are not the names of Romans translated. For who had ever heard of such Roman names as Portentum Dracontioeps, Ursa Major, Serpentinus, Lapides, or the like? We settle down in the firm conclusion, that no Roman family ever existed, of which Emmrys Wledig was a member. Nobody *would have thought* of such a thing for a moment, had it not been for the Latin etymology of Emmrys. And, whatever may be feigned of that sort in the Bruts or Chronicles, nobody in pure Bardism (I believe) *ever did think* of such a thing.

§ 5. The names of this personage are all of them full of the neodruidic mystery, and when examined will shew themselves to be no names at all; at least in that ordinary notion of a name, which historians attach to the appellation of Aurelius Ambrosius.

The most famous action ascribed to him is the removal from Ireland to the Severian Plain of the great circle of stones, now called the Stonehenge. It has been sometimes remarked, that allusion is made in the days of the lower empire, to stones or rocks called *Petræ Ambrosiæ*, which were the objects of a superstition. A Tyrian medal of the reign of Gordianus Pius has been found, with a representation of two upright stones rising out of one horizontal block, so as to give to

the one united mass the form of a sort of inverted trilith; and bearing the legend AMBROCIE ΠΕΤΡΗ. Analogous medals of Caracalla, Aquilia Severa, the same Gordian, Valerian, and Gallienus, represent the Ambrosian stones, but without the legend. Nonnus, a poet of the 5th century,^o gives this account. Hercules Astrochiton commanded the first men, who sprang out of the mud, and were coeval with the world and time itself, to build "a sea-chariot, the first vessel that ever sailed." Then he bade them navigate in all directions, "until they arrived at the predestined place, where two rocks sail about wandering unstable in the sea, which Nature hath named *Ambrosiæ*, upon which (*ἀς ἐνὶ*), rooted in them, flourishes the inseparable plant of the coeval olive, growing in the centre of the sea-faring (*πέτρης*) rock. And (he added) ye shall behold an eagle sitting by the loftiest tufts of it, and a patera placed within reach. And spontaneous fire vomits wonderful scintillations from the flaming tree, and the glory of it plays about the unconsumed olive-plant, and a twining serpent disports himself around the high-growing tree." They were next commanded to catch the eagle and sacrifice him to Neptune; and then the floating rocks would become fixt and stable, and furnish a site for the city of Tyre. It cannot be collected from this passage whether the two rocks were connected or separate, whilst in their floating state; but as the olive, which grew on one, is said to have grown on both, the probable inference is that the poet understood them to be connected at the base. The legend *πέτρη*, annexed to what I have termed the inverted trilith, is to the same effect. All the other coins (except Caracalla's) represent them as rising out of a plain base or ground which connects them, and the olive growing *between* them, and not upon either. The fable is manifestly of the kind, that some English writers

^o Book 40. vs. 474, et s.

have called *Arkite*; and is analogous to that of the^P Symplegades, which became fixed, when the Argo had passed them. That their “*natural*” name was Ambrosian, must be referred to the precious and sacred gift of olive oil, which the patera was intended to receive. The medal of Caracalla represents two lofty stones, from each of which flows a stream of liquid into a patera, held by Hercules. Stones of rock-like size, erected by an Ambrosius, and notoriously objects of mystical reverence, might well be conjectured to be *Petræ Ambrosiæ*. But there are surer grounds for so esteeming them. For the Brut of Kings, whose study it is throughout to give an historical character to superstitious materials, betrays that fact in a passage, characteristic of the work. The great excellence of these stones (it says) was that, if they were washed with water, the water so running from them might be converted into a panacea for all diseases. But it seems evident enough, that the *elixir vite* thus obtained is the ambrosia from which the *Petræ Ambrosiæ* are named; and Caracalla’s representation of them (which exhibits no olive tree at all) differs in no respects from the doctrine of the Brut concerning the Stones of Ambrose at Ambri. The rocking-stone near Penzance, which the Cromwellians destroyed, was called the^Q Maen Amber or Amber Stone; which is the same

^P In which the dove, sent forth from the Argo, figures, as the olive-tree of Mount Ararat does in this.

^Q See Drayton Polyolbion, Song I. p. 4., and Norden’s *Speculi Britannicæ Pars Cornwall*, p. 48. Dr. Borlase says, he doubts not amber is a corruption of *an bar*, the *top*, (because the rocking stone is placed at top of another) and has nothing to do with Ambrosius. *Ant. Corn.* p. 181. But he seems to err two ways. First, in taking separately, what ought to be taken conjointly with, and subject to. the analogies of the megalithic system. And secondly, in requiring a plain and vulgar sense, where higher significations are (from the nature of the thing) at least as probable. The altar in megalithic circles is, in Welsh, *maen log*, stone of compact, and these rocking stones are called *logan* in Cornish, which is from the same word. In Armoric Britain they are called *Men Dogan*, Cuckold’s Stone; but that dialect is in so corrupt a state, that

thing, and the meaning of the one is governed by that of the others. But if the Cor Emmrys or Gwaith Emmrys, as the great circle was called, was a system of Ambrosian Stones, it becomes clear that their supposed architect owes his name to them and not they to him. Moreover the place to whose immediate neighbourhood the giant circle was transported was called Ambresbury, or as Leland writes it Ambrosburi, i.e. Urbs Ambrosia. In this instance as before, our Ambrosius did either give his name thereto, or receive it therefrom. But the Brut here again lets the truth glimmer through. For it informs us, that king Emmrys set up these stones upon the mount of Ambri, at which place there were (then and previously) settled 300 religious persons styled the Monks of Ambri. Which prove very certainly, that the name is taken^r from that of the Neo-Druidic sanctuaries, and not conferred upon them in honour of their royal founder. But if once that be so understood, the whole idea of his being a Roman, by token of his name Ambrosius, is vanished.

Next we may observe, that his name Aurelius will not serve him any better. Aurelius is Latin for Gwledig, by a most extraordinary idiom of the sect in question. They regarded the solar deity as the god or tutelar power of this country, and *Lord of the Land*, which is the precise meaning of Gwledig. But Aurelius (gold of the sun, or the

we need not doubt but Dogan is said by mistake for Logan. Instead of Logan, the Welsh say maen sigyl or shaking stone. Dr. Borlase in his Glossary, p. 416, quotes the gloss, *Ambreth, shaking*, and adds the reference *Hals*. But it is impossible to imagine any mode in which such a word can be obtained, in any thing like such a sense. It seems that maen ambreth having been used, instead of maen amber, to express a maen sigyl or shaking stone, the person cited as *Hals*, formed the natural, though false, inference that ambreth meant shaking.

^r This state of the case agrees well with the more northern tale Hector Boece had heard, that the megalithic circles were founded by King Main; for *main* simply means *large stones*.

golden sun) was a name recorded to have originated with the worshippers of that luminary, and is applicable to himself. In this manner those *names* came to be translations of each other, though the *words* were not; just as Liber is a translation of Διόνυσος. This convertibility of the two Mithriac titles being established, it extended itself to other cases. So that, if any Briton having the surname or title of Gwledig wished to describe himself in Latin, he would use the word Aurelius. Thus the British prince Cynan Wledig (who lived in the Arthurian days) was always termed in Latin Aurelius Conanus. Hence it follows, that even if Gwledig be not applied to Emmrys in its first intention, it is at any rate nothing more than a pure British name translated into a Latin one; and it gives to Emmrys no more colour of a Roman origin than it does to Cynan.

As the name Emmrys has been traced to the main amber, petræ ambrosiæ, of the Cor Emmrys and of similar sacred structures; so can also his name Merddin be. It signifies that he was founder, or patron, of the Cor Emmrys. Nay, to speak more exactly, Merddin is not *his* name, as founder or patron of that place, but the name of that very place itself. That awful sanctuary, to which the British poets were perpetually adverting, and under titles as various as the myriad names of Isis, had one entire class of appellations relative to its peculiar structure. Besides being upwards hypæthric, it was surrounded by no entire wall. Its enclosure was discontinuous, and consisted of parts widely detached from top to bottom; although the outer circle may have been in some measure united by a rude uncemented entablature at the top. This feature of its construction^s was implied in its bardic

^s The importance thus attached to it shews that it had some special value in their sight. As a whole it seems to have represented *the grove* of the Druids.

appellations of go-vur, the partial or incomplete wall, go-van, the place imperfectly constructed, go-chy-mma, the place but partially connected together, de-va, the place of divisions or separations, go-do, the imperfect covering, go-do-din, the enclosure imperfectly covered.[†] And merddin is another of the same family, literally expressing *the enclosure consisting of detached parts*, from "din, and mer, a detached or separate portion. This is not a conjecture, but merely the decomposition of a plain and easy noun compound. So that, when we read in the Bruts of Merddin Ambrose erecting the stones on Mount Ambri by the advice of Merddin Vardd, the *personal* information we receive is strictly no more than this, that the circle in question was founded by its founders; although the *chronological* tradition is supremely important. Another name of great moment in the apostatic heresy of this island has, I believe, the same origin and allusion as Emmrys and Merddin, and relates to the legend of the removal of the cor gawr from Ireland. It is that of the great lawgiver of the sect, Dyvn-wal[‡] Moel-mud. Those words express *the Drawer of the Wall, the Mover of the Huge Mass*; and they seem quite descriptive of the fabulous Merlin, whose magic art compelled the giant stones to follow him.

Annap Lleian or Ann son of the Nun is an appellation of Merddin Emmrys; and it is one arising out of the depths of superstition and

[†] See Gwawd Lludd, Marwnad Aeddon, Ymd: Eliwlod, Cynddelw, p. 211, etc. and above p. 9, line 4.

[‡] Din and dinas, as well as caer, usually apply to fortifications or camps; but have a known and peculiar application to the megalithic sanctuaries.

[‡] A variation of this name is to be found in a poet of the 12th century, who says:

Difficulties do not assail the treasure of Caswallawn.

The concordant host do not oppose the law of *Dyvmcallawn*,

To pour abundant liquor to the gifted songster.

But we may suspect this name to be here used as a jocular parody on the lawgiver's real one, for it signifies *pouring abundant liquor*. Cynddelw, p. 206.

blasphemy. Ann is probably the Latin word *Annus*, and denotes the Mithriac Sun; for the gnostical sects, who venerated that orb or its angel, considered him as the year or sum of 365 days, and therefore called him *Abraxas*. Merlin (as it is said in British history) was born of a nun, who had never known man, but had been visited by the vision of a beautiful youth, who vanished and left her pregnant. When Vortigern's twelve magicians heard that he was thus engendered without human father, they declared it was necessary to sacrifice him and asperse the Dinas Emmrys with his blood, in order that the structure might stand fast. The Romance^w of Merlin declares, that the person who thus begot him was one of the devils, appointed to that service by a solemn council of evil spirits, in order that his offspring, by a superior knowledge of all things, might be able to deceive the followers of Christ. In other words, and according to the opinions then current concerning Antichrist, Merlin was Antichrist himself, or just such another. It should be observed that Merddin Ambrosius was never termed^x Ann, without the words *mab Lleian*; and was never styled *mab Lleian*, in addition to the names *Emmrys* or *Merddin*. His miraculous conception and his highest title of godhead, the *Solar Abraxas*, were studiously kept inseparable.

§ 6. Pure history is profoundly silent concerning that Aurelius Ambrosius, of whom historical legend makes boast; although his Roman birth and earlier date might give him a better chance of being recorded in it, than later and Celtic sovereigns. Gildas^y was (as it seems) his contemporary. And he has this passage—*Tempore igitur interveniente*,

^w *Romaunt de Merlin*, fol. 1.

^x Anna is said by some to be his sister, and by some, Arthur's; which, mythologically, is all as one.

^y See *Neo-Druid. Heres. Part 1. p. 88.*

aliquanto cum recessissent domum crudelissimi prædones, roboratæ a Domino reliquiæ (quibus confugiunt undique diversis in locis miserimi cives tam avidè, quam apes alvearii procellâ imminente) simul deprecantes eum toto corde et ut dicitur

“innumeris onerantes æthera votis.”

ne ad internecionem usquequaque delerentur, vires capessunt victores provocantes ad prælium, queis victoria Deo annuente ex voto cessit. Such account doth Gildas give of some successful rally, which the people of Britannia made against the encroachment of the Saxons. But where the dotted line is placed, his text² now exhibits the following words, “duce Ambrosio Aureliano viro modesto qui solus [fuit comis, fidelis, fortis, veraxque] fortè Romanæ gentis, tantæ tempestatis collisione, occisis in eâdem parentibus purpurâ nimirum indutis, superfuerat, cujus nunc temporibus nostris soboles magnoperè avitâ bonitate degeneravit.” If this be an authentic passage of a contemporary author, there can exist no doubt of there having been such a commander, if not king. But upon examination it will clearly appear to be an interpolation. The title Gwledig is usually rendered Aurelius, not Aurelianus, and prefixed to the Latin name instead of following it. Nor is it a matter of doubt, which method was employed by Gildas. For shortly afterwards, in a passage of undoubted authenticity, he asks, quid Aureli Conane agis? It may be added, that the words represent Ambrosius as sprung from a family of emperors or tyranni, purpurâ induti; which is nothing but the common tale of his relation to Constantinus and Constans. But that is an ascertained fiction, of which the contemporaneous, or nearly contemporaneous, promulgation would be an impossibility. The text of Beda's Ecclesiastical

² Gildas, p. 9. ed. Gale, also ed. Jos. Stevenson, 1838. The words in brackets are absent in one MS. and in p. 120 ed. Lugdun. 1637.

History, in great measure borrowed from Gildas, contains similar words in the corresponding place. Utebantur eo tempore duce Ambrosio Aureliano, viro modesto, qui solus forté Romanæ gentis præfatæ tempestati superfuerat, occisis in eâdem parentibus regium nomen et insigne ferentibus. Hoc ergò duce vires capessunt Britones, et, victores provocantes ad prælium, victoriam ipsi Deo favente suscipiunt. The treatise of the same author^a de Sex Ætatibus Mundi presents the same transcript of Gildas, in nearly identical words. A similar passage, but representing Ambrosius himself as invested with the purple of a Roman emperor, has found its way into the Milan MS. of the *Historia Miscella*, or continuation of Eutropius, by Paulus Diaconus and others. Apud Britones Aurelius Ambrosianus^b qui solus forté Romanæ gentis Saxonum cædi superfuerat, purpuram induit, victoresque Saxones Britonum ducens exercitum superavit sæpe, etc. But Muratori informs us that no such matter is to be met with in the *Codex Antiquus*.

The secret of this interpolation of Gildas (whether committed anterior to Beda, and adopted by him, or more recently interpolated into all these works) may be divined. The separation of Britannia from the empire, and her religious aberrations, were followed by an entire separation from the Latin Church of the West, and a disavowal of the growing authority of the *sedes Petri* and its primates. This was an unpalatable circumstance to the Latins. And they perceived that the cause of religious unity in the West, according to their view of it, might derive much support and popularity among the Britons, could it be shewn that the most renowned of their national kings had been of the Roman nation and church. That is the true source and origin of the passage, thus unskilfully introduced into Gildas. The age of St.

^a In *Zenone*, ap. Bedæ Opera, tom. 2. p. 114. Colon. 1612.

^b Hist. Miscell. L. xv. ap. Muratori Script. Rerum Ital. vol. 1. p. 100.

Adhelm of Shireburne, whose efforts were devoted to recalling the Britons to the unity of the Latin church, very probably gave birth to it.

It is tolerably apparent, that Gildas *did* not write this passage. It remains to observe, that he *could* not, upon moral grounds, have written it. The object of the book,^c or books, of Gildas was to revile his countrymen for their "infatuated apostasy," for "their *almost open*^d sacrifices to the heathen deities," and for their devotion to the idle and foolish tales of secular men, among which he makes special mention of the Arthurian mysteries, or those "of the chariot^e [of] the receptacle of the Bear," which were still kept up by its charioteer Cynglas. He wrote in the most severe and indignant orthodoxy of the Latin church; and his warm protestation against the awful aberrations of the islanders cannot be regarded as a feature of his composition, but as the entirety thereof, its only topic, and its only motive. But all are agreed with one voice in representing Ambrosius as the founder of the great sanctuary of Neo-Druidism, the master of all its sorceries, and the very fountain-head of Bardic doctrine. As such, the most learned and fanatical of the bards have acknowledged him. He has no other fame, and is never mentioned by his countrymen in any other spirit. If he be not such, he is nothing. Yet in every copy of Gildas he is entitled *vir modestus*, and in some *comis, fidelis, fortis, verax*. Is it upon the dæmon-begotten Ann ap Lleian entombed in the mount of election, the bellipotent Ambrose, the chief of enchanters Merlin Ambrose, that these praises are bestowed by the severe advocate of orthodoxy and

^c Perhaps those copies, which exhibit the whole as one treatise, are in the right.

^d *Non gentium Diis perspicuè litant.*

^e It is impossible to say, whether the genitives *currûs receptaculi* stand in apposition or in government. I incline to think the latter.

ecclesiastical unity, and the scourge of all British heretics? Nothing concerning Ambrosius is so absolutely and undeniably certain as this; that whether his names were those of a man, or those of a divine and ideal being, they were names altogether appertaining to the heathenish delusions and magic of the age. And consequently, if the passage were free from the critical objections that shew it was not written by Gildas, it would still be impossible on moral grounds that he could have used such expressions. One of the foreign writers of the middle ages deduced, from what authorities can not be discovered, a more faithful character of the reign ascribed to Aurelius Ambrosius. It was Godfrey of Viterbo; who relates that Maximianus, colleague of Diocletian, held the regions of Britannia, and left behind him two legitimate sons, Aurelius and Uthyr; who lived in a secure retirement, while the monk Constans, their father's brother, reigned in Britain. Upon his being slain by Vortigern, Aurelius (after the usually narrated series of events) recovered the crown.

Attamen^f admissâ patris feritate patrizat
 Et, prius inflixa, renovat tormenta remissa,
 Et tenet erroris dogmata, plena dolis.
Æmulus ipse Dei, populi fit tutor Hebræi,
 Arria scripta vehit, sectamque fovet Manichæi,
 Catholicique rei prorsus habentur ei.

The legends, which remain of the several fabulous British reigns, will at least furnish the names of some of the real persons who followed one another, probably in no slow succession, upon the bloody stage. The miraculous incarnation of Emmrys, in his capacity of the Ann ap

^f Goth. Viterb. Pantheon, part xviii. p. 522. 527. ed. Pistorii. p. 470. 474. ap. Muratori Scr. Ital. tom. vii. Maximianus is here, as elsewhere, confounded with Maximus; and the British traditions concerning the latter are mixed up with the *Gerontian* fable of Constantinus of Arles and Constans.

Lleian, was first propounded by a certain^g Dunawd, a man of princely birth. An important part may be assigned to him in the beginnings of the Ambrosian regimen. The establishment of that system and fall of Vortigern were ascribed, with much of *moral* truth, though with anachronism, to the arts of Germanus of Auxerre. He set up one Ketel,^h or rather Cadell, to be a sovereign from having been a swineherd, and promised that his family should never fail; and from him descended the princes of Powys-Land. Cadell was therefore an agent in that crisis; and the spirit of the Aurelian days seems to manifest itself in his surname, Cadell *Dwrnluch*,ⁱ or of the *Revolving Radiance*.

^g Brut G. ap Arthur, etc. p. 258. This is the name written Dionotus in Latin; and he is perhaps the personage out of whom king Dionotus, father of St. Ursula, has been coined. Her name is Arthurian.

^h See Nennius, c. 34. *Herici Vita Germani* ap. Labbe Bibl. MSS. 1. p. 555. Cadell (says the author of the *Cambrian Biography*) reigned in Powys about the close of the 5th century. Yet he has the utter recklessness to subjoin, that he was the *great great great-grandson* of Vortigern!

ⁱ See Gale's Nennius, and Gunn's Nennius or Marcus. The latter spells it Catel Drunluc, p. 64.

CHAP. II.

ARTHUR AND HIS NEPHEW ELIWLOD.—THEIR DIALOGUE.—CIRCUMSTANCES OF IT.—MADAWG AND EROV.—MASSACRE OF INNOCENTS.—ELIWLOD AND MODRED EQUIVALENTS.—DRIFT AND MORAL OF THE DIALOGUE.

*Nomine Magnus erit, vulneribusque perit.
Nec perit omnino. Maris observabitur imo.
Vivere perpetuò poterit, ex ordine primo.
Ista tibi refero. Cætera claudio sinu.*

GO THOFREDUS VITERBENSIS.

§ 1. WE need not a second time dwell upon what follows in the mythical cyclus, the fable of Tintagel, and our Celtic Amphitryon of alas! no comic muse; upon the Cornubian Alceme or Olympias, and the miraculous conception of our Ercwlf Mawr, Hercules the Great, “sword-smiter of the rampart,” and Alexander Mawr; and all the ensuing phantasmagoria. The fabulosity of Arthur was always suspected by many; and it was not in that point, but in the matter of Emmrys Wledig, that my former remarks appeared so far scanty, as to require an enlargement even at the risk of some iteration.

Arthur received the finishing stroke, when it was^k demonstrated

^k See Vol. 1. pp. 119-125, 132-4, and suppl. pp. 223-5. I have long had the belief that Lancelot (who is unknown in British bardism, and whose name is unconnected with its language) was no subaltern hero of Arthurism, but a name invented on the continent to express its main personage. He ought to have *atchieved the St. Greal*, and *filled the Seat Perilous*; but fell short of that awful eminence, which was

that he, though he was merely a divine or dæmonolatrous title in British religion, and no British man or king, did yet signify a real man and king; and when it was clearly shewn, from the legends of Britain and Armorican Brittany¹ combined, both *what* man it was, and that it was a man who never set his foot in either of those Britannias. In our late discourse upon Ambrosius, we observed how strangely knowing Godfrey of Viterbo appeared to be. His "*cætera claudio sinu*" seems to imply that he possessed the secrets of Arthur.

But (without re-opening the whole subject) there is one passage concerning him, in which I am obliged to competent^m critics for explaining to me an error of translation into which I have fallen. It becomes necessary to examine that passage, with a view to correcting the inaccurate version; and at the same time to maintain the essential truth of the argument, which will remain untouched. It is in the translation contained in vol. 1. p. 88. Dr. Owen's Dictionary (or the work he has so entitled) by its studious omission of all words having a

reserved for Sir Galaad. The author of the great romance of Lancelot du Lac promises, in the outset, that he will explain why he was so named; but he never does so. That name is merely the romance form of expressing the name Wladislas or Ladislas. Ladislas, king of Naples, son to Charles of Durazzo, king of Naples and Hungary, is called by the historian Costanzo, "*il re Lanzilao*," and by the Biographie Universelle, "*Ladislas ou Lancelot*." The Vaudois of Piedmont, in the translation of an address from the Taborites of Bohemia to Wladislas the 5th, king of Bohemia and Hungary, style him *el serenissimo rey Lancelau*. I believe the name Lancelot never had any existence, except as a translation of Ladislas into the dialects of the Latin countries. The name Ladislas first became illustrious in the person of Saint Ladislas, king of Hungary, who reigned gloriously from 1079 to 1095. Its value in mystical romance is to express a mighty and revered *King of the Huns*. And so it comes out in a shape substantially identical with that which Arthur has so clearly assumed.

¹ Combined with each other, and also with those of Germany and Scandinavia.

^m Allusion is here made to private, but written, communications. I have to acknowledge the value and correctness of some other suggestions (one in particular) but they are not of sufficient moment to revert to at present.

Latin etymon, and among the rest of gras, gratia, led me into the mistakes there committed, in the 5th and 6th of the lines cited.

Wyt and gwydd are spelt alike in old writings, but there is certainly no doubt of the former being, in this instance, the word meant; and it is equally true, that o honi is not used here as it is in the 38th^a Psalm, v. 16, but in the more ordinary sense.

However, in correcting the version of these three phrases, I am unable to subscribe to the further suggestions I have received, viz: that gwasanaeth sul signifies *Sunday church-service*; and that the concluding triplet merely informs Arthur that, if he misses church-service of a Sunday, he must not laugh until the next Sunday.

I am not aware, that those ancient bards, to whom we owe these englynion, were in the habit of employing such a phrase as sul for dydd sul; however it may obtain in modern and popular use. We find in the bard Aneurin, *Dydd sul llavneu rhudd*, etc.; in Taliesin, *Dydd sul y dybyddant*, etc. and the like again in the Maelderw. But if sul (sol) is thus familiarly used among them for Dies Solis I am unaware of it,

^a With much surprise, I have seen it asserted that o honynt is not there used for *otherwise*. It is not improperly so used, in the sense of absque his rebus. But I merely assert as fact, on ocular testimony, that it *is* so used, both in the Bible and the Prayer Book; waving discussion upon the reasons. "For I said, *Hear me*, lest *otherwise* they should rejoice over me." "Canys dywedais, *gwrando vi*, rhag llawenychu o *honynt* i'm herbyn." Llawenychu o honynt cannot here mean "the rejoicing of them," for then o honynt would represent the English pronoun *THEY*, and consequently could not be in italics. Even where a double pronoun is used (as eu llawenychu hwynt) no italics are employed, because the words (no matter if increased in number) only translate others that stand in Roman characters. On the other hand, rhag llawenychu alone suffices to render "lest *THEY* should rejoice;" as in Zech. vii. 12, rhag clywed, lest they should hear. The Welsh Bible faithfully retains in italics every word so put in the English, (for —, myself—, in composition, is a syllable, not a word, and forms no exception) even to the case of elisions, as a'i and o'u; and equally abstains from introducing others. It is therefore a question of visible fact, and not of critical opinion, what word o honynt represents in the Bible and Prayer Book.

and wait for the instances. Moreover my advisers, in order to give effect to their construction, require me, in lieu of the plain words *Di e Sul eb rhaid, eb angen*, to read *Dydd sul heb rhaid heb angen*. But I cannot accommodate them to that extent. And the more so, as their construction further requires a monstrous interpretation of the last line, *hyd yr ail Sul na chwardd wen*. Having rendered the four first words "till another Sunday," they proceed to interpret the remainder thus, *chwardd*, laughter, *na*, is not, *gwen*, fair; meaning thereby, it will not be *fair*, right, or proper, for you to laugh, till the following Sunday! Any one with the least idea of the British idiom can appreciate that. I have translated it faithfully, and it offers no difficulty. But the other translation is absolutely barbarous. Besides, that *chwardd* twice before occurs; and in neither instance is it put for laughter, but for illusion, or a visible object imposing on the senses. In the third line the same critics employ the verb *cael* or *cavael* for "to hold, keep," or have in observance," instead of "to obtain, attain, or get;" which is its regular meaning, and that which it bears in the five other instances which this little poem supplies. So again in the fourth line, *ceisiaw* is employed for "to seek" simply, or "*go to*," instead of "seeking for," in which its proper sense it had been previously used. However, the distinction between service of the Sun and service of Sunday is not of that importance, which seems to be imagined; for the service of the Sun's day^p was that of the Sun. It was (as we know) both Lord's-day and Sabbath, in the Mithratic orgies of this island.

The last verbal dispute arises upon *heb eiriau llen*; which will bear

^o Thus making it do the duty of the verb *cadw*.

^p Ecce enim Dies Solis adest; sic enim barbaries vocitare Diem Dominicum consuevit. Greg. Turon. Hist. 3. c. 14.

several meanings, according as *llen*^a is used for *veil* or for *learning*, and *eiriau* for itself, i. e. *refulgencies*, or for the truncation of *geiriau*, *words*. I cannot adopt the proposed version, “without the words of learning” (meaning without the church service on Sunday), simply for the reasons above shewn, viz: that the other translation, which it requires and supposes, would be absurd and untenable. But having perceived that *geiriau* previously occurs in its form of *eiriau*, I have judged it better to interpret it, “If thou wilt have me speak in plain, unveiled, or undisguised words;” which is just as literal a version.

§ 2. Having hazarded these grammatical remarks which will be interesting to a very few, I will endeavour to lay before the reader the whole of this singular production, and then subjoin some comments upon it.

DIALOGUE OF ARTHUR AND ELIWLOD.

1. ARTH.

Ys rhyveddav, cyd bwyv bardd,
Ar vlaen dâr a’i brig yn hardd
Pa edrych eryr, pa chwardd.

2. ERYR.

Arthur bell glod oddiwes
A’th llu llawenydd a’th lles,
Yr eryr gynt a’th weles.

3. ARTH.

Y sydd rhyveddav o du mur,
A’th ovynav yn vesur
Pa chwardd, pa edrych eryr.

4. ERYR.

Arthur bell glod yn hynt
A’th llu llawenych dremynt,
Yr eryr a’th weles gynt.

ARTH.

I wonder, seeing I am^r a bard,
On the top of the oak and its branches on high
What the vision of an eagle, what the illusion.

EAGLE

Arthur, who hast attained distant fame,
Joy and advantage of thine host,
The eagle heretofore hast thou seen.

ARTH.

I wonder at thy station by the side of the wall,
And I will ask of thee in metre
What the illusion, what the vision, of an eagle.

EAGLE.

Arthur whose fame hath travelled far,
And whose host is of gladsome aspect,
The eagle hast thou seen heretofore.

^a The mark over the vowel, *llên*, was not employed in the writing of the more ancient scribes.

^r Another would not have known it was a phantom, but would have thought it a real bird.

5. ARTH.

Yr eryr a vai ar vlaen dar
Pei hanvydd o'r rhyw adar,
Ny byddid ti na do na gwar.

6. ERYR.

Arthur, gledddydawg uthyr,
Ni sai dim gan dy rhuthyr,
My yw mab Madawg ab Uthyr.

7. ARTH.

Yr eryr ni wn ei rhyw
A dreigla glynau Cernyw.
Mab Madawg ab Uthyr nid byw.

8. ERYR.

Arthur iaith gyvrwyslid,
A'th llu nis gwradyddlid,
Eliwlod gynt im gelwid.

9. ARTH.

Yr eryr olwg divai
A'r dy'madrawdd nid oes vai,
A'i di yw 'liwlod vy nai?

10. ERYR.

Arthur dihavarch osod
Os my ydyw 'liwlod
Ai gwiw ymgystlwn o honod?

11. ARTH.

Yr eryr barablan divrad,
Os di ydyw 'liwlod
Ai gwiw ymladd amdanod?

12. ERYR.

Arthur dihavarch ateb
Ni sai gelyn i'th wyneb,
Rhag angau ni ddianc neb.

13. ARTH.

Yr eryr iaith diymgel,
Allai neb drwy rhyvel
Yn vyw eilwaith dy gaffel.

ARTH.

Eagle, being on the top of the oak,
If thou beest of the race of birds,
Thou canst not be either^a domestic or tame.

EAGLE.

Arthur, glacial portent,
Before whose onset nothing stands,
I am the son of Madoc son of Uthyr.

ARTH.

I know not the kind of the eagle
[As one] that frequents the vales of Cornwall.
The son of Madoc ap Uthyr liveth not.

EAGLE.

Arthur of speech both subtle and fierce,
Whose host is of unreprieved wrath,
Eliwlod erewhile was I called.

ARTH.

Eagle of blameless aspect
And whose discourse is not evil,
Art thou Eliwlod my nephew?

EAGLE.

Arthur audacious in the onset,
If I be Eliwlod
Am I a good connexion of thine?

ARTH.

Eagle, untreacherous in discourse,
If thou art Eliwlod,
Was the battle-slaughter good around thee?

EAGLE.

Arthur, audacious in answering,
Before whose face no enemy standeth,
From death there is no escape.

ARTH.

Eagle, undisguised of speech,
No one could through war
Bring thee to life again.

^a How, then, can I have seen thee before?

14. ERYR.

Arthur bendeſg haelion,
O chredir geiriau y ganon,
A Duw nid gwiw ymryson.

15. ARTH.

Yr eryr barabl eglur
A ddywedi di wrth Arthur
Pa beth sydd drwg iw wneuthur ?

16. ERYR.

Meddylaw drwg drwy avrddwl
A thrigaw yn hir in y meddwl
A elwir pechawd a chwl.

17. ARTH.

Yr eryr barabl doethav,
It dy hun y govynav
Bodd Duw pa ddellw yr haeddav ?

18. ERYR.

Caru Duw o vryd uniawn
Ac erchi archau cyviawn
A bair nev a bydawl dawn.

19. ARTH.

Yr eryr gwir vynegi,
Os llwyr, ovynav iti,
Ai da gan Christ ei voli ?

20. ERYR.

Arthur ydwyd gadarnav.
Ar^u dwr gwr gwiw obeithiav.
Pob yspyd moled ei Nav.

21. ARTH.

Yr eryr rhadlawv vywyd
I'th ovynav heb ergyd,
Pwy sy nesav, eb Yspyd ?

22. ERYR.

Arthur disegur llaynau,
[A cw]ydddaist o gur gan waedau,
Crist yw ev cred nag am au.

EAGLE.

Arthur, dignitary among the generous,
If the words of the canon shall be believed,
With God contention is not good.

ARTH.

Eagle clear of speech,
Wilt thou say unto Arthur
What thing is evil for him to do ?

EAGLE.

To purpose evil with premeditation,
And to abide long in the purpose,
Is called sin and failure.

ARTH.

Eagle, most wise in discourse,
Of thyself will I enquire,
How shall I attain to God's approbation ?

EAGLE.

To love God with righteous mind,
And ask upright requests,
Procures heaven and the mundane gift.

ARTH.

Eagle, veracious in declaring,
If it be correct, I will ask thee,
Is the praising of him ^t good in Christ's sight ?

EAGLE.

Arthur, thou art the most mighty.
On the tower I will expect the excellent hero.
Let every spirit praise it's Lord.

ARTH.

Eagle of serene existence,
Without intrusion I will ask thee,
Who doth the spirit say is nearest ?^v

EAGLE.

Arthur, restless with blades, [sheddings,
[Who hast fa]llen by the pain of thy blood-
Christ it is, whose faith is not concerning false-
hoods.

^t Viz. of Arthur. See above, st. 15.

^u We should read ar ddwr, *upon the water* ; because the Eagle, though near to the *mur*, was upon the oak ; and because Arthur's aphanism was upon the water.

^v Either to God or to the truth.

23. ARTH.

Yr eryr barabl addev
A ovynav o hyd llev,
Beth ore i geisiaw nev?

24. ERYR.

Ediveirwch am trawsedd
A gobeithiaw y drugaredd,
Hyn a bair y tangnevedd.

25. ARTH.

Yr eryr barabl diwg
A vynegi di yn amlwg,
I wneuthur be sy drwg.

26. ERYR.

Meddyliaw brad anghywyr
A chelu meddwl yn hir
Cwbl pechawd y gelwir.

27. ARTH.

Yr eryr barabl tawel
A dywedi di heb ymgel,
Beth a bair ym i ochel?

28. ERYR.

Gweddiaw Duw bob plygeint
A dymunaw cael maddeuaint
Ac erchi cynnorthwy 'r Saint.

29. ARTH.

Yr eryr barabl didlawd
I'th ovynav ar draethawd,
Pa vath waetha ar bechawd.

30. ERYR.

Arthur o derchawg doethiaith,
Gwedi prover pob cyvraith
Gwaetha bernir anobaith.

31. ARTH.

Yr eryr barabl ovydd
A vynegi yn gelvydd,
O anobaith beth a vydd.

ARTH.

Eagle speaking words of acknowledgment
I will ask, the while I cry out,^w
What is the course to seek for heaven?

EAGLE.

Repentance for perverseness,
And to hope for mercy,
This procureth peace.

ARTH.

Eagle not ungracious in speech,
Declare thou with clearness,
What thing it is evil to do.

EAGLE.

To meditate unrighteous treason
And conceal your purpose long
Is called complete sin.

ARTH.

Eagle, gentle in discourse,
Speak thou without reserve,
What shall enable me to escape?

EAGLE.

Praying God at every dawn,
And seeking to obtain remission,
And asking the aid of the Saints.

ARTH.

Eagle, not poor of speech,
I will question thee on thy discourse,
Of what sort is the worst that happens to sin.

EAGLE.

Arthur of the elevated language of wisdom,
After experiencing every law,^x
The worst is to be judged without hope.

ARTH.

Eagle, with the speech of a teacher,
Declare in mystic lore,
Of the hopeless what shall become.

^w Even while my wounds make me cry out.

^x Qu : every stage of metempsychosis?

32. ERYR.

Heuddu hir boen uffernawl
A caffel cwypm anesgorawl
A cholli Duw 'n dragwyddawl.

33. ARTH.

Yr eryr iaith ymadaw
A'th ovynav rhag llaw,
Ai gore dim gobeithiaw?

34. ERYR.

Arthur ardderchawg cynan,
O myni o vyd gavel rhan
Wrth gadarn gobaith gwan.

35. ARTH.

Yr eryr barabl cywir
It dy hun y govynir,
Pan nad cadarn perchen tir?

36. ERYR.

Arthur ardderchawg wyddva,
Na choll Dovydd o'r Alfa
Y cadernyd yw'r pennav.

37. ARTH.

Yr eryr barabl diau
A'th ovynav ar eiriau,
Ond yw cadarn vinnau.

38. ERYR.

Arthur ben cadoedd Cernyw,
Ardderchawg, viniawg o lliw,
Nid cadarn neb ond Duw.

EAGLE.

To obtain the long penance infernal,
And get an irrecoverable fall,
And lose God to eternity.

ARTH.

Eagle of speech about to depart,
I will ask of thee previously,
Is there a course devoid of hope?

EAGLE.

Arthur of exalted elocution,
If thou wouldest obtain a share of the world,
With the mighty hope is weak.

ARTH.

Eagle, sincere of speech,
Of thyself it shall be asked,
When is not the mighty possessor of the earth?

EAGLE.

Arthur, exalted gwyddva,[†]
Not to lose God or the Alpha[‡]
Is the summit of mightiness.

ARTH.

Eagle, certain in thy speech,
I will question thee on thy words:
Except that I myself^a am mighty.

EAGLE.

Arthur, head of the battles of Cornwall,
Exalted one, acute-edged of shape,
None is mighty excepting God.

[†] This untranslatable word signifies "the place of presence," or that wherein the Deity makes himself personally manifest; being compound of *ma*, a place, and *gwydd*, presence. *Gwydd* is also knowledge. And *gwydd* means *trees*; which is probably the radical sense, and borrowed from the Druids, whose religion and philosophy was entirely among, and connected with, trees. The Druidists of the Mithriac and Judaizing apostasy seem to have transferred the notion of a grove to their own haunts so different in appearance. See above, p. 7. p. 16, n. 8. As applied to a person, it should bespeak an indwelling deity.

[‡] See *Awd. Vraith*, p. 93, 4. *Divregwawd*, p. 95. *Cyffes*, p. 100.

^a I submit to you, that *my* mightiness may constitute an exception.

39. ARTH.

Yr eryr iaith diarfordd
A'th ovynav heb valdordd,
Beth a wna Duw a gosgordd?

40. ERYR.

Gosgordd os gwir i voli,
Os cyviawn cyverchi,
Ni rhydd Duw uffern arni.

41. ARTH.

Yr eryr iaith trymgarn
A'th ovynav yn gadarn,
Pwy dydd brawd a rhydd barn?

42. ERYR.

Arthur ardderchawg wyddva,
Gorchest gwir a deva^a
Duw ei hun a varna.

43. ARTH.

Yr eryr nevawl dynged,
A'r na chavas i weled
Beth a wna Crist i'r rhai cred.

44. ERYR.

Arthur vyddva llawenydd
A'th llu buost llwyr gynydd,
Dy hun dydd brawd a'i gwybydd.

45. ARTH.

Yr eryr barabl *vychoedd*
A'th ovynav berchen torvoedd,
Dydd brawd beth a wna i bobloedd.

46. ERYR.

Arthur ardderchawg llamprhe
A'th wir wiriondeb hagd'le,
Yna y gwybydd pawb ei lle.

47. ARTH.

Yr eryr barabl *divustyl*
A'th ovynav heb gynvil,
Ai da cael gwasanaeth sul?

ARTH.

Eagle of intricate speech,
I will ask thee without trifling,
What doeth God with [my] retinue?

EAGLE.

If the retinue be sincere to worship,
If upright in praying together,
God will not give hell to them.

ARTH.

Eagle of speech, dismal as the grave,
I will ask thee in my mightiness,
Who shall give judgment in the doomsday?

EAGLE

Arthur, exalted gwyddva.
Sacred ænigma of the divided-place,
God himself shall judge.

ARTH.

Eagle of celestial destiny,
Hast thou not obtained to see
What Christ doeth to those who believe?

EAGLE.

Arthur, gwyddva of gladness,
With thy host thou wert a complete huntsman,
Thy self shall know the judgment-day.

ARTH.

Eagle, with the speech of * * * * *,^b
I will ask of thee the owner of hosts, [tiles?
What shall the judgment-day do to the Gen-

EAGLE.

Arthur, exalted swiftly-moving lamp,
Whose pure innocency is gash-extinguish'd,
There shall each one know his place.

ARTH.

Eagle, *not fitter*^c in discourse,
I will ask of thee without offence,
Is it good for the sun to obtain service?

^a For the explanation of this remarkable phrase, see above, p. 17.

^b Probably "spirits;" from *bwc*, the same as *bwg* and *pwca*. But I do not find the word in this precise form. And *bucks* would make no sense.

^c From *bustl*, gall. *Dibystyl*, from *pystyl*, was substituted without necessity.

48. ERYR.

Gwasanaeth sul o chessi,
A gras gan Duw gwedi,
Gwynvydedig wyt o honi.

49. ARTH.

Yr eryr barabl divri
A'th ovynav dros Geli,
Beth ym o bydda hebddi.

50. ERYR.

O byddi heb eiriau llen,
Di e * sul, eb rhaid, eb angen,
Hyd yr ail sul na chwardd wen.

51. ARTH.

Yr eryr barabl hynod
A'th ovynav in hynaid,
Beth ore rhag enaid.

52. ERYR.

Pader a gweddian
A dirwest a chardodau
A dioddev enaid hyd angau.

EAGLE.

If thou seekest to have the service of the sun,
And favour with God afterwards,
Blessed art thou by reason thereof.

ARTH.

Eagle^d condescending in discourse,
By the Concealed-God I will ask thee,
What shall be mine, if I shall be without it?

EAGLE.

If thou wilt have unveiled discourse,
Thou art the sun, saith Necessity, saith Destiny,
Until the other sun of no illusory lustre.

ARTH.

Eagle of very notable discourse,
I will ask thee in all security,
What is the course for the soul?

EAGLE.

The Pater and prayers,
And fasting and charities,
And calmness^f of the soul until death.

§ 3. In considering this curious production, we will begin with the parties. Arthur himself appears in that mysterious state of life-in-death, which he was supposed to enjoy and suffer, after his deadly wound in the Cam-llan. His natural life had been extinguished by the gash (st. 46.) from the hand of Medrawd, which cleft his skull and brains; and he had fallen (st. 22.) by his bloodsheddings. When he died, or quitted natural life, Excalibar (the Hunno-Scythic Acinaces) was seen to vanish in the air. And in such form, ensiform, Arthur reappears in this colloquy. For he is termed "the gladiol portent," (st. 6.) *cleddydawg*, which answers to *μαχαρῆιον τέρας*, not to *μαχαρο-*

^d Divri, without honour, i. e. not claiming or assuming honour. Though it may signify not paying honour or flattering.

^e E is the ancient spelling for y. See Owen's Grammar, p. 9. ed. 1832.

^f Dioddev, impassibility.

ρόπον, and again (st. 38.) he is accosted as "the acute-edged of shape," to which I can attach no other sense. It is precisely the same sense as that of his mystical name *Llyminawg*,^g i. e. *having an edge intensely acute*. It is certain, that this poem reveals to us the slain Arthur, in his enchanted *Ynys Avallon*; the dead-alive Adonis (or Memnon^h) of the mysteries. This state of life-in-death began to attract more attention, as paganism, stript of its false glare, began to subside into mere magic, and the pretended apotheosis, into necromancy. Persons in that state were called *Biothanati*, i. e. *Having Life in Death*; as, in the converse, *Thanatobii* would have signified *Dead in Life*. That word has been improperly confounded with *biæthanati*,ⁱ i. e. *dying by violence*. The heathen demi-gods were regarded by the Christians as persons who had attained to the state of *Biothanati*. So *Commodian* says of *Sylvanus* and other such deities,

Unum quære Deum qui post mortem vivere dat,^k
Secede ab istis, qui sunt biothanati facti.

Arthur, at the time of this poem's action, is not living, but *factus biothanatus*.

He is conversing with his nephew *Eliwlod*, son of his brother *Madawg ap Uthyr Pendragon*. We know little indeed of this brother; not so much as his mother's name. But his own name means *Serpentine*, having the nature of, or some relation to, a serpent. He is the earliest on record of the numerous *Madocs*. He has been celebrated

^g See Vol. 1. p. 117, 8. The sword Arthur, or sword of Arthur, vanished over the water; and in st. 20, as I have expressed my opinion in p. 30, note, his return is said to be "expected on the water."

^h Whose legend, in this respect, differs not from that of Adonis.

ⁱ See *Tertullian de Animâ*, c. 57.

^k *Commod. c. xiv. p. 18. Pisaur.* This author lived about A. D. 200. He wrote in accentuated hexameters, without quantity.

as one of the three¹ golden-tongued knights whose discourse was so persuasive that no man could refuse them ought; if, indeed, his son's name be not accidentally omitted in the text of that Triad. For, in another series^m of Triads, his son Eliwlod ap Madawg is so described, and with the same two companions. The Triad next following the one last-cited describes the all-persuasive eloquence of Medrawd, in almost the same words. Medrawd (or Modred) is always termed the nephew of Arthur. Had he then two such eloquent nephews, both gifted alike? Or do Medrawd and Eliwlod, in different mythi, bear the same value and express the same idea? Considering the 10th and 11th stanzas of this poem, I am led to the latter conclusion. The question and rejoinder contained in them seem to allude, in a tone of some little taunt and bitterness, to the harm they had inflicted on each other; and induce us to think, that Eliwlod is that nephew that fell with Arthur by mutual wounds.

To this purpose we may quote those curious old verses, by which alone some darkness visible (if not light) is thrown over the concerns of Pendragon's lesser son. They are entitled:

MADAWG THE HERO AND EROV THE TYRANT.

Of Madoc, intellect of the "Ram-
part,
Of Madoc ere was the grave,
To the "Dinas there was abundance
Of games and festal meetings.
Son of Uthyr! ere was slain
By his hand thy pledge,

Erov was the tyrant
Of the helpless West.
Unavailing sorrow
The tyrant Erov caused
To the *brattau* of Jesus
And of the believers in Him,
The earth shuddering,
The elements wandering,

¹ Triads 3. 115.

^m Tr. 1. 82.

ⁿ Usual terms, to express the pseudo-Druidical stone circles of the 5th century.

The world quaking,
And baptism trembling.
An unavailing step
Did Erov the tyrant take ;

To go in due course
Among the grim demons
To the bottom of hell.

Madawg ap Uthyr is here described as being, by some other means, dead. The violent death inflicted by the unknown Erov was not the death of Madawg, but that of *his pledge*, by which we can scarcely choose but understand his son ; and he had no son (that we hear of) except Eliwlod. Erov is an unheard of name, which seems to me to be an alteration of Erod, i. e. Herod ; to whom, and to his massacre of innocents, mysterious allusions were made^o by the Bards. The word *brattau* is utterly impracticable as a British word ; and it must be a British plural to the Anglo-Saxon word *bratt*, from which the English *brat*, a young child, is understood to be derived. The inference is, that some Herod or Herov in the western parts of Britain committed a massacre of innocents. To which effect, we read that Merlin^a informed king Arthur, that a child born on May-day would be his destroyer. Arthur consequently directed all such children to be sent to him. And his nephew Modred was among them. Arthur put them all into a vessel and turned it adrift on the sea, where they nearly all were drowned, excepting the fatal Modred, who was washed ashore and saved. Thus it was that the tyrant “took an unavailing step,” and ultimately perished. Hence arises strong confirmation, that the nephew Eliwlod is the very nephew Medrawd, who, having escaped the fate of the other innocents, survived to die by the hands of the Cornubian Herod,

^o Mar. Milveib. p. 170. Llath Voesen n^o. 1. p. 42. Neo-Druid. Her. p^t. 1. p. 131, 2.

^p That word is usually said to mean *rags*, and *brat* from thence to denote a ragged child. But it is more probable that the Saxon word itself was used in the sense of *brat*. However, these lines were perhaps composed in English and not in Saxon days.

^a Mort Arthur, Book 1. c. ult.

and, at the same time, hurl him to hell. We must observe, that Erov was tyrant of the West “*ere* Madawg’s pledge was slain;” therefore, it seems, not subsequently; and therefore (again) the deaths of Erov and the son of Madawg were synchronical, which is the peculiar case of Medrawd and Arthur. These verses have the unusual character of a violent Medrodian and Anti-Arthurian poem; and give us an inkling of two rival forms of the great heresy.

The nephew of Arthur appears to him in the shape of an eagle, seated on the summit of an oak tree, by the side of the *mur*, (wall or rampart) by which name the sanctuaries of the sect were frequently denoted. That the Eagle was a known form of those dead-alive persons, who had passed out of the natural into the magical state of life, may be inferred from the history of Llew Llawgyves in the Mabinogi of Math.

§ 4. The character of this poem is not Medrodian, like the poem of Madawg and Erov. But its tendency is to reduce Arthur’s pretensions into subordination to an higher system of religion, which is dressed up in some of the forms and phrases of Christianity. The Eagle represents him, much against his wish, as an accountable agent. Nor is this a peculiar, or a very unusual, circumstance. In their “*Dirge of Hercules the Great*,” though in other respects an ode of as high Mithriacal Arthurism as can be, the Bards conclude with intimating that their Hercules would obtain final mercy from the Trinity. In their “*Marvels of Alexander the Great*,” which boast of his miraculous conception, descent to Hades, ascension to heaven, and visit to the boundaries of the universe, they conclude^t with promising him “at his end, meroy from God.”

^r Ap. Cambrian Qu.: Mag. vol. 1.

^s Vol. 1. p. 113.

^t See Neo-Druid. Heresy, Part 1. p. 114, note.

Swedenborg, a heretic whom I judge to be almost in Neo-Druidism, represents^u the theism derived from the Magi as twofold, some owning an invisible, and some only a visible, Jehovah. The former is the teaching of this poet's Eliwlod.

Amidst the common-places in this Dialogue, we may distinguish one sentiment truly Bardic. To Arthur's question, wherein moral evil consists, (st. 16 and 26) the Eagle answers that it consists in deliberate treason. By men whose life was a hidden compact and a conspiracy, nothing was accounted evil, save betraying the secret affairs, however nefarious, into which they were initiated.

The upshot of its doctrine is, that the ensiform Arthur in Avallon was a being responsible, at a day of final consummation, to the Supreme Power; that, at that day, a Sun of more manifest effulgence should supersede the Sun of the mysteries; but that, in the mean while, Arthur was that Sun of the mysteries, the "exalted swiftly-moving lamp," and the "sacred ænigma of the sanctuary."

Such a minority and unaccountability of the great dæmon of Neo-Druidism was, it has just been said, from time to time alluded to. That minority does not (as I apprehend) exhibit to us an Arian or created *Crist Celi*, but a Manichæan^v or emanated. And Gnostical emanations of every degree may be considered as having responsibility; that of a part to its whole, and a derivation to its source.

^u Apoc. Revel. p. 20.

^v See Pearson on the Creed, l. p. 237, London, 1821.

CHAP. III.

THE BRITISH EASTER.—SULPICIUS SEVERUS.—MARTIN OF TOURS.—
FLORUS KING OF THE HUNNS.—THE SEVEN SLEEPERS.—SONG OF THE
PLAGUES AND PASSOVER.—BRITISH AND IRISH TONSURE.

*Maximè incongruum et indecorum videbatur, ut in tam solenni religionis nostræ
festo esset dissensio, ut iisdem diebus alii jejuniis vacarent, alii agitarent convivia.*

J. SMITH IN BEDAM.

§ 1. The internal evidences of the British defection have not been supported by numerous evidences of external history. Gildas indeed speaks of it expressly ; but with little of explanation, and with as much* of timidity as wrath. We learn however from him, that it was essentially paganism or a worship of some of the “*Dii gentium*,” but hidden under a cloak of dissimulation. It is not, that external history bears much testimony in favour of the islanders. Of such, there is scarcity enough. But, in fact, we possess little or no clear history of the affairs of this island, after it had ceased to be part of the empire, and before it became essentially Saxon. It is probable, the separation from the empire and the religious falling away were nearly of equal date ; although the latter was, in the first instance, far more veiled and dissimulated than Gildas had seen it. Some historical gleanings, not unimportant, remain to be made.

About the commencement of the fifth century, a curious incident of

* See the strictures on him in *Neo-Druid*, Heresy, part 1. p. 91, 2.

ecclesiastical history occurred, and one which I humbly consider as applicable to this subject. The Britons then abandoned the mode of computing Easter, and the time of celebrating it, used throughout the churches of the Roman empire.

The catholic church from the beginning celebrated the crucifixion and resurrection in an annual commemoration. But the apostolic tradition was not fixt and uniform as to the time. The churches⁷ founded by St. John in Asia kept their pascha on the day of the Jewish passover, or 14th day of the month Nisan or Abib, according to the Jewish cycle of 84 years; and kept the feast of the resurrection three days afterwards, and, of course, upon any day of the week. The other churches of Christendom^z seem to have fixed the recurrence of that anniversary by the same cycle, but so that the yearly feast of the resurrection should be had on the weekly feast thereof, (that is, on the *unsabbati* or Sunday,) which should fall upon the 16th day of that month to the 22nd inclusive. When the Nicene council ordained an uniformity in this respect, those congregations in Asia who persevered in rejecting its decisions and keeping their old passover were called the *Quartodecimans*; and to them that title properly belongs.

The British (as St. Adhelm^a intimates) received from Sulpicius Severus a cycle of 84 years, according to which the feast in question was to be celebrated on the Sunday, which should fall upon the 14th to the 20th inclusive.

At a later period (when the dispute was^b handled by Wilfrid and

⁷ See Burton's Hist. of the Church, A. D. 158. Prideaux Conn. book iv. part 2.

^z Usher Brit. Eccl. p. 480.

^a Juxta Sulpicii Severini regulam, qui 84 annorum cyclum descripsit, XIV Luna cum Judæis paschale sacramentum celebrant. Adhelm's Epistle to Geraint, British Prince of Devon, apud Alford Annal. Eccl. Brit. ann. 692. p. 419.

^b See Bedæ Hist. Eccl. 3. c. 25. 5. c. 22.

Colman, at the council of Whitby) the Western Church was in possession of the compound cycle of Dionysius Exiguus, and computed Easter Sunday from the 15th to the 21st, and no longer from the 16th to the 22nd, inclusive. That council was in A. D. 664, and has no relation to the epoch we treat of. But both of these schemes agreed in condemning the 14th of the vernal moon, as a Judaistic feast. "Let us (said St. Cyrill^c) celebrate the passover on the Lord's Day following, and not on the 14th moon, with the Jews, and the heretics who are termed Tessaresdekatitæ." This was the gravamen of the dispute, and obtained for the British churches the epithet of Quartodeciman, borrowed from the purer Judaism of the Asiatics.

It is an ascertained fact, that, during the reign of Constantine the Great, the British church was in harmony with all the churches of the West in its paschal ordinances. The synod of Arles, A. D. 314, was attended, and its decrees subscribed, by the bishops of Britannia; and its first canon^d enacted, ut uno die et tempore Pascha per omnem orbem celebretur. And the Epistle of Constantine, *ad Omnes Ecclesias*, in A. D. 325, condemns the Jewish Paschal, and affirms that the decens ordo^e was then observed uno et consentiente consilio throughout Spain, Gaul, and Britannia. Therefore the paschalschism, beyond all^f doubt,

^c Cyrill. ad Synod. Carthag. cit. Cummiani Epist. ap. Usher Vet. Epist. Hibern. p. 32.

^d Spelman Concilia, p. 39.

^e Spelman, *ibid.* p. 45.

^f When Mr. Roberts, in his Dissertation on the Ancient British Church, says, "Previous to the time of Sulpicius it is probable that the Gallican and British Churches followed the rule of Polycarp, and observed it on the 14th day of the moon of *March*," (sic) he seems to style that probable, of which the contrary is altogether certain. Collect. Cambr. p. 320, note. That Dissertation is not worthy of being quoted in such a work as the *Horæ Decanicæ Rurales*; where it is said, from Roberts' Dissert. p. 316, that "the British Church observed the rule of the Gallican as to the time of keeping Easter." But if that learned author held the Dissertation worthy of

invaded this island in times subsequent to Constantine's. But it is almost a moral impossibility for that to have occurred while the Roman government continued to be regularly established in Britain, without some allusion to its occurrence either in historical or theological authors. Consequently, we must assign it to those days of confusion and dismemberment, in which it was the lot of Sulpicius Severus to live. In those considerations we shall find a potent confirmation of the bishop of Shireburne.

From the primitive days of Polycarp, or at least from those of Victor and Irenæus, the matter of Easter had been one of moment to the peace of the Church. And if it had been the wish of Sulpicius to destroy the communion between this island and the churches of the continent, he could not have adopted a shrewder method than to excite a paschal schism, and set the one feasting while the others were fasting.

It is to no great purpose, that ^gArchbishop Usher (who wrote without suspicion of the real characters of Sulpicius, Germanus,^h Lupus, and Palladius, and the part they were privily acting in these islands) refers his conduct to the desire of obtaining a medium, between the discordant computes of Alexandria and Rome. For it appears certain that Sulpicius promulgated no such doctrine in his own country, and that no paschal controversy arose in Gaul. He sought no medium between computes on the Roman continent. It is strange that he should introduce into a foreign land a custom which he never attempted

reference, he might have observed that Mr. Roberts himself (in p. 321) qualified his untenable assertion, by saying, "their own custom was derived from the Gallican Church in the person of Sulpicius."

^g Brit. Eccl. p. 483. ed. 1687.

^h A corner of the veil which covers these men is lifted in the Neo-Druid. Her. Part 1. p. 149—51.

to introduce into his own, and which (of course) he did not follow himself. We can conceive that one deeply impressed with some doctrinal heresy (the Arian for instance) might in his zeal export it to a foreign land, when unable or afraid to vend it at home. But the same thing becomes monstrous, when applied to a point of ritual, a division upon which involved perturbation and discord, without ministering to any known feelings or principles.

Usher, who considers the separation of this island from the empire of Honorius to have occurred in A.D. 408, assigns the year 410ⁱ for the introduction of the paschal schism by Sulpicius. For this he can scarce have had any authority. But he proceeds, no doubt, upon the conviction that no such thing could have passed unnoticed in Britain, whilst it was united to Rome, and its history was part of the history of the empire. Therein he judged very soundly. The confusion and novelties which immediately followed the separation were convenient for this change.

§ 2. It is unknown at what time Sulpicius died. But it is certain from his writings, that he survived Martin his master by some years. And the question arises when Martin died. It is one veiled in great mystery, and most unaccountable prevarication. One of his successors in the see of Tours, Gregorius Turonensis, affirms^k that he was born in the 11th year of Constantine, and died in his own 81st year, which yields the year 397 for that of his death. And again, that he became^l bishop in the 8th of Valens, and continued so twenty-six years, four months, and twenty-seven days, after which the see was vacant twenty days. Which equally brings us down to A.D. 397. A third statement is, that he died in the second^m year of Arcadius and Honorius; which

ⁱ In the Index Chronologicus.

^l Hist. x. c. 31.

^k Hist. l. c. 24. x. c. 31.

^m Greg. Turon. l. c. 48.

year ended in the January of 397, but the same date is clearly meant. These statements, thus diverse in form, but agreeing in result, exclude the possibility of mistake; and are necessarily deliberate. I know not why this bishop of Tours has thrice deliberately averred a falsehood. But such we must esteem it. In the first place, he furnishes a twofold contradiction to it himself. For he declares, that Clovisⁿ died 112 years after Martin's death, which method gives the year 399; and is, virtually, followed by John^o of Fordun, who says that Martin died in the 5th year of Honorius. And, again, Gregory^p twice directly asserts,

ⁿ Greg. Turon. *L.* 2. c. ult.

^o Scotichron. c. 9.

^p Greg. *L.* 1. c. ult. *L.* 10. c. ult. We must however observe that his words are "a passione Domini" and "a resurrectione Dominicâ" "anni 412"; which, taken as expressed, would prorogue Martin's death to A. D. 445. But it seems to pass belief, that Gregory could intend to offer such a date, as would involve the history of his diocese in manifest confusion, by swallowing up the whole episcopate of Briccio or St. Brice, the successor of Martin. For by his own showing (*L.* 10. c. 31) that bishop died, and was succeeded by Eustochius, in A. D. 444. The date of 445 would offend against common notoriety. In vol. I. p. vii. I observed that the Book of Saint Greal exhibits the date of "717 years after the passion of Christ," and inferred that his nativity was thereby meant; on the authority of the bard Meilyr, who thus identifies our Lord's passion with his incarnation,

Jesus exists in the womb of martyrdom,

Good Mary bears the burthen of that pregnancy.

Asser, bishop of St. David's, accepts Gregory's words in the same sense; and is good authority, being a Briton by birth and education.

We may approach to the same conclusion by another way. Martin was succeeded by Briccio, his greatest adversary; who in his lifetime had boldly confronted him and exposed the hollowness of his pretensions, and in his turn had been vilified to the utmost by Martin. In the *thirty-third* year of his episcopate he was expelled from his see by a riot among the Turonians, who imputed to him fornication with his washerwoman, and successively intruded into it the schismatic bishops Justinian and Armentius. Briccio was obliged to retire to Rome, where his innocence was recognized by the apostolic father; and, after seven years exile, he was restored to his see by the interference of that prelate. It is odd, that his enemies should have smothered up their hatred of Briccio for thirty-three years. As he seems to have been a prominent character at Tours before the death of Martin, he probably succeeded him towards the middle age of his life; and must have been far declined in the vale of years when

that St. Martin departed this life in A. D. 412; wherein he is followed by bishop Asser in his Annals. The dissonant assertions of this prevaricating witness can be traced to no assignable motive; but they prove, that he had *some* motive for wishing the year of Martin's death to be unknown. They are all refuted by the companion and survivor of Martin; with whose writings^a bishop Gregory was acquainted. For Sulpicius^r himself, speaking of the Synod held at Treves in A. D. 386, Evodius being consul, says of Martin, *sedecim postea vixit annos, nullam synodum adiit*, by which account he must have died before the commencement of the year 403. Unless it can be supposed that sixteen years of abstinence from Synods, and not sixteen years of life, are signified, (which supposition would extend his life further, but seems in all respects unlikely,) his words are conclusive that Martin died in^s A. D. 402; at which time he was aged 86. Since we learn from Gennadius, that Sulpicius Severus himself attained to an advanced

these amorous pranks are said to have been laid to his charge. But if there existed a practice of naming the passion and resurrection to signify the nativity, then A. D. 33 will signify A. D. 1, and the *thirty-third* year of St. Brice signifies *his first* year. The form of expression, which seems to add 33 years to Martin's life, converts the 1st year of his successor into the 33rd; and bishop Asser's interpretation of that form of expression brings it back again to its place. That is the truth of the case. The Martinist rebellion and intrusions took place almost immediately upon the election of Briccio. And the ambiguous expression of the Christian æra is made a cloak for those transactions, to which he elsewhere lends an oblique sanction (2. c. 14. c. 26) by a computation that (without naming them) includes Justinian and Armentius among the bishops of Tours. Upon what heretical principle this mode of expressing the æra of the nativity was adopted, is surmised in vol. 1. p. vii. note.

Sulpicius Severus had previously used the passion of Christ, really meaning A. D. 33, as an æra. Hist. Sacra, L. 2. c. 11. And the like is done by the British author of the second Cottonian appendix to Nennius, p. 118.

^a L. 10. c. 31.

^r Dial. 3. c. 13. Vit. Martin, c. 20.

^s He is reputed to have died on the eleventh of November. Sammarth. Gallia Christiana, l. p. 734. ed. 1656.

age, there is no reason to doubt that his lifetime was extended some time beyond the revolt of the Britannias, insular and Armorican.

Whether Sulpicius bestowed that boon of schism upon Britain, which he never seems to have even tendered to his native land, by means of emissaries, or whether he was a visitor to the island himself, is not to be learnt. For the assertion of Bale, bishop of Ossory, to the latter effect (testimony of a low order, at best) is rendered weak in the extreme by his confounding this Severus with Severianus the father of Agricola. But if we consider the great influence of Martin^t over the wife of Maximus, and the strong and not^u uncorroborated tradition that Eugenius, son of Maximus, obtained the power here when Honorius resigned it, the ascendancy of the surviving chief of the Martinists in affairs of British religion becomes natural rather than surprising; and a visit to this country, during the reign of Eugenius, not improbable. That which moves wonder, is this; that a conspicuous member of the Latin church of Gaul should urge and persuade the islanders to separate themselves from its Paschal communion, and (ostensibly) from his own. He can scarcely have acted so inexplicable a part, without sinister motives. But *Martinism* was at the bottom of the defection that happened in these islands. That it was so, will be shewn more at large. But the fact was, after a sort, professed in the language of British legend. For St. Ninian, a Briton who introduced some sort of Christianity among the Picts, was nephew to St. Martin. And the pretended Patricius (of which most fabulous name all, that is clearly historical, belongs to Palladius, a friend of Germanus,) was his nephew or his grand-nephew.

^t See vol. I. p. 15.

^u The early prevalence of the name Eugenius, or Owen, among all the indigenous tribes of these islands, appears to me a corroboration bordering upon proof.

§. 3. Before we proceed, some words should be bestowed on this Martin of Tours; a man who never visited Britannia, but who connects himself with a critical period of her history by his ascendancy over the wife of Maximus and mother of Eugenius, and with her hagiography, as legendary uncle to the Pictish and Irish apostles. The Church upon earth, it must be premised, does not know her saints. She judges by the sight of her eyes and the hearing of her ears. Else there would be no invisible Church. Her calendar of saints is a record of the Church Visible, and contains the names of holy men and of hypocrites. Being fallible in such cases, her favourable judgments in any given age are open to the correction of a less partial posterity; which would ere now have purified the shrines of Tours and Auxerre, had it not been for the erroneous definitions of her infallibility. Martin was a native of Sabaria in Pannonia, and being son to a military tribune was therefore liable to serve in the Roman armies himself. The mask of ascetic sanctity was assumed by him in early youth, to evade that duty. He affected, and recommended to others, the ostentatious and almost cynical self-denial of the eastern anachorets; and by his conduct and doctrines he incurred the disapprobation of all the bishops in Gaul, and the zealous admiration of the multitude. He set an example of mob election to a Germanus and a Sidonius in the ensuing times, and was raised to the see of Tours with the acclamations of an immense multitude. His power was so great, that Maximus, though opposed to some of his views, found it necessary to pay him the humblest court. The dangerous speculations of Origen seem to have found apologists in him and his followers.

At this time the heresy of the Priscillianists disturbed both Spain and Gaul. It was one of the impurest forms of gnosticism, introduced by a certain Marcus from Egypt. But its outward professions fell

short of its intrinsic depravity, because the truth of their system was kept out of sight "arcanis^v occultata secretis," and guarded by masonic oaths and compacts, "non solùm consensione sed sub quâdam etiam conjuratione." The book of St. Augustine to Consentius *Against Lying* was directed against them, and informs^w us that they in particular were found to make lying a principle, dogmatizare mendacium, and taught that whoever published falsehood to his neighbours, but kept the truth in his own heart, was acting up to the words of Scripture, "he that speaketh the truth in his heart." Priscillian (it is^x said) virtually rejected the Trinity with Sabellius, and the divinity of Christ with Ebion; for he made no real difference of persons, or except in mere words. He denied the liberty or volition of man, which he subjected to a stellar necessity. He was a dualist like the Manichees; most of whose doctrines he adopted, and especially the license of promiscuous uncleanness. The Priscillianists had a doctrinal book called *Libra* or the Pound, because it contained twelve memorable propositions, as a pound troy does twelve ounces. They taught that the human soul was a part of God, and was of his very nature and substance; and that the parts of the human body depended on the twelve signs of the zodiac. They made an appearance of receiving^y the eucharist in churches, but did not swallow the elements. They had one most important feature, in the comparison of their mysticism with that of Britannia; they did not, with the Manichees, reject the Old Testament, but explained it away allegorically. Priscillianism is geographically connected with Britain by the choice of the Scilly^z.

^v Sulp. Sever. Hist. Sacra. 2. 46.

^w Augustin. ad Consent. c. 2.

^x See Maimbourg Hist. de St. Leon, p. 50.

^y See Fleury Hist. Eccles. L. xvii. c. 56.

^z Sulp. Sever. Hist. Sacra. 2. 41. Perhaps the ocean had not then broken up Scilly into so many islets, as now.

island or islands, *Sylina insula quæ ultra Britanniam sita est*, as a place of banishment for its leaders. Instantius, a Spanish bishop, and Tiberian, were transported thither.

Ithacius, bishop of Sossuba,^a accused Martin of being himself secretly addicted to the gnosis of Marcus and Priscillian. He defended that sectary and his followers with the utmost energy, though without success; pretexting the impropriety of calling in the secular arm in spiritual cases; but really apprehending (as his friend and biographer admits) that the inquisition into Priscillianism would involve^b many persons of his own immediate connexion. We shall be led into a false estimate of Martin's character, if we omit to consider that Priscillian's enormities were not confined to doctrine or tenets. He was, by his own avowal, the author of magical orgies, obscene discourses, and nocturnal conventicles of women, before whom he appeared naked to perform his rites. Nor even were the abominations of his sect buried in secret places. But they paraded themselves in procession through Gaul, followed by a train of loose women and wives abandoning their husbands. The most tolerant of modern *Liberals* would not hesitate to coerce, with the arm of the magistrate, such detestable proceedings; however they might wear the cloak of religious sentiment. The opinion expressed by Martin, that the emperor had no controul over subjects who acted in such a manner, and "sub quâdam conjuratione," seems to me seditious and anarchical; and his wish for their impunity agrees ill with the pretended sanctity of his principles.

Martin was a thaumaturge of rare impudence. The acts of Patrick and of Kentigern have been compiled by Jocelyn of Furness in

^a A diocese in Algarve, now transferred to Silves.

^b See Sulp. Sever. H. S. 2. c. 5. and Dial. 3. c. xi.

volumes, which do not excite more contempt than the memoirs of Martin. But those were written 800 years after the date, by a credulous and pious man collecting together the tales that floated on the stream of tradition. Not so the memoirs^c of Martinus by Sulpicius Severus. He was the companion and the disciple of Martin, the confidential friend and accomplice of Martin and all the Martinists. "I have written (he saith) nothing but what has been ascertained and proved by me, else would I rather be silent, than utter falsehoods." In his case there was no place for credulity. By this protestation, he effectually strips himself of any such excuse. Neither was that the failing of which his detractors accused him. But his friend Posthumian (such another as himself) says to him; "I am^d horrified to relate what I have lately heard, that some wretched man has ventured to maintain, that you have told a great many lies in that book of yours." Sulpicius, while relating, upon Martin's own authority, an interview between the latter and the ghosts of Saints Agnes, Thecla, and Mary, expresses his hope, that "no man^e will be so sacrilegious as to suppose that Martin lied." They claimed the Bardic principle, viz. that their testimony should be preferred to that of all other men. For a sample of its value; Posthumian is introduced as describing a visit, which he pretended to have paid to the thaumaturgic solitaries in the deserts above Egypt, who lived on the fruit of the date tree. One of them,^f in the presence of this traveller, culled "some of the dates which hung within reach *on the lower branches*," attigua ramis

^c Mr. P. Roberts (Collect. Cambr. p. 304) affected to style this work "the legendary Life of St. Martin attributed to Sulpicius Severus," as if he would slur its authenticity. And then proceeded to cite from it words, in themselves demonstrative of its authenticity, viz. "Soli illum clerici, soli nesciunt sacerdotes."

^d Dial. 1. c. 26.

^e Dial. 2. c. 13.

^f Dial. 1. c. 13.

humilioribus poma! For another sample, Martinus boasted of having displayed his youthful magnanimity, upon occasion^g of a donative distributed in Gaul by the Cæsar Julian, in a manner somewhat improbable in itself; but it happens^h to be certain, that the armies of Gaul never received either donative or pay during the wars in which Julian commanded them. Persons of education might well complain, that they "had told a great many lies." The tissue of Martin's miracles is gratuitous and revolting; and the rejection of them does not imply a denial of the prolonged continuance of miracles in the Church. By raising the dead to life, he became equal to the apostles themselves in the eyes of all men. With angels and departed saints he conversed familiarly, and the devil was also a frequent visitor at the cell of Martin. Upon one occasion, he went the length of offeringⁱ the devil plenary absolution for all his sins. Valentinian the First (as Martin stated) refused to see him,^k and had the doors locked upon him. But Martin, by the aid of an angel, passed unobstructed through bolts and bars, and lo! he stood before the emperor. The latter, being very wroth at this intrusion, would not rise from his throne to receive him, until he was forced to do so by flames of fire, which covered the throne, and scorched Valentinian, "*eâ parte corporis quâ sedebat.*" Briccio of Tours^l had had the intrepidity to oppose this impostor, and to hold up to public contempt "his superstitions, ridiculous fantastic visions, and deliraments." But Martin asserted, and convinced the silly people, that his eyes could discern the two demons by whom Briccio was pos-

^g Vit. Martini, c. 4.

^h Ammianus, xvii. c. 9. xx. c. 8. xxii. c. 33.

ⁱ Vit. Mart. c. 22. N.B. This is rank Origenism.

^k Dial. 2. c. 5. Pannonians could hazard freedoms with that cruel tyrant which others could not; for his partiality to his co-provincials was noted.

^l Dial. 3. c. 15.

sessed, and that his ears could hear them encouraging him with the words, "heia te Briccio!" This more honest divine succeeded Martin as bishop, but was driven from Tours by the intrigues of the Martinists. Martinus and Sulpicius may be numbered among the most shocking characters in the annals of fraud and blasphemy. They imposed^m upon the too credulous piety and honest charity of the great luminaries Augustine and Jerome, who lived at a distance from them; and they it was, who opened the gates to that flood of monkish fable which deluged the West.

§ 4. Such being the character of Martinus Turonensis as revealed in his own days, we will now see how it was handled by his successors in process of time. Gregorius Turonensis, who succeeded to that see in A. D. 573, hath curious matter indeed concerning that saint. Heⁿ addressed to Sulpicius bishop of Bourges an Epistle, entitled "Concerning the Seven Holy Sleepers," in which he relates, that Florus, a most puissant king of the Huns, revolted from Diocletian, and married Bricildis, daughter of Chut the Saxon, by whom he had

^m One of the earliest and most zealous dupes of Martin and S. Severus, and the intimate friend of the latter, was Paulinus of Bordeaux, afterwards bishop of Nola. Severus had a baptismal font adorned with the effigies of Martin and Paulinus. And the latter was so infatuated with S. Severus, that, while he was praying to Saint Clarus (a Martinist monk, of whose proceedings Severus gives some account in Vit. Mart. c. 23.) and Saint Martin for their good offices with God, he called in the secondary aid and mediation of the living Severus to propitiate them, "interveniente Severo." At which rate, intercession might run into an endless series. Paulinus was a man of exceedingly weak judgment, and was a pupil of Ausonius, by whom his mind was originally formed; although he subsequently became pious. Ausonius was not only a friend and approver of the "*Apollinares Mystici*," but I infer from Idyll. vi. v. 56—8. that he was no stranger to their secrets. His disciple was probably a credulous man misled by Martin, Severus, and Posthumian. See Vita Martini, c. 25. and Dial. 3. c. 17.

ⁿ Epistola ad Sulpicium Bituricensem in Vitam Sanctorum VII. Dormientium ap. Greg. Turon. Op. Pia, p. 1082—93. and Bibl. Patr. xi. 959. Lugduni.

three sons, Florus, tribune of the Huns, (for Diocletian would not let him be styled king or consul), Hilgrim, and Amnar. Saint Martin was the son of Florus; and *the seven sleepers*, Clemens, Primus, Lætus, Theodosius, Gaudens, Quiriacus, and Innocentius, were the sons of Hilgrim and Amnar. Martin ordained his seven Hunnish cousins, and placed them in a cave by the side of a ° mountain. They survived him by twenty-five years; and then, instead of dying, they all at once fell asleep in their cave when the due time was come; quia, licet hominibus mortui essent, Deo, cui omnia vivunt, dormiebant. If we consider the antiquity of Gregory; his celebrity as an historian, more especially in what regards the barbarous nations; and his personal connection with Tours; we are forced to the conclusion, that this awful distortion of history and chronology is not the language of credulity or ignorance, but that of cryptography and mysticism. No man knew better, that even the Ostrogoths (much more the Huns) did not enter the province of Pannonia until thirty-five years after it had given birth to Martin.

The fable of the ^P Seven Sleepers belongs, in real truth, to the allegories of the masonic or illuminate system, and not to the legends of the Church. This very Gregorius was the man who first introduced their other, or Ephesian, legend to the Western Churches. Mahomet in his Chapter of the Cave, says that *the companions of the cave* and

° Martin's cœnobium præcisâ montis excelsâ rupe ambiebatur. S. Sever. Vit. Martin. c. 10.

^P In the continuation of Bede, 2. c. 24, it is related, how Edward the Confessor, while feasting one Easter Sunday, was miraculously made aware that the Seven Sleepers had turned upon their left sides. For 200 years, (as Edward said) they had lain upon their right sides, on the Mons Cœlius. Their turning was a prognostic of dreadful troubles in the world. This shews that their sleeping is always continued, and did not really end in the days of Theodosius.

the Rakim (or tablet inscribed with their names) are a sign and a miracle; but he forbids any dispute as to their number. But Wahab ben Monabbeh (one of his comrades) declares[¶] that they were seven in number, and had a dog Kitmir, who slept near the mouth of the cave with his head between his paws; and adds, that both Christians and believers alike said "they are of our number," and tried to debar all others from visiting their cave, until God decided the question in favour of the true believers. The same tale was received among the Teutonic nations, one of whose earliest historians, Paul Warnefrid,[†] said, that the seven sleepers had been reposing from time unknown in a cavern of the North-West of Germany, situate under a high rock by the shore of the ocean; and he added, that their garments bespoke them to be Romans, and that many supposed they were Christians, and would one day wake up to convert the Northern nations. It found its way into Romance; where[‡] the Seven Sleepers are seven warrior saints, Champions of Christendom, three of them from the British islands, and one of them reputed to be Martin's[§] nephew. And it penetrated into British bardism; where we find St. David (the sixth of the seven Champion Sleepers) enclosed^{||} with six companions within a hollow rock, "the seven who numbered the stars." I can entertain very little doubt, that the cave of the seven^v sleepers is the celebrated specus or spelæum of Mithras, chief of the seven planets.

When Gregory presumed to declare, that Martin's seven favourite monks were seven sleepers in a cave, he implied (to such as had ears)

[¶] See the Seven Sleepers in Mines de l'Orient, by J. C. Rich.

[†] Gesta Longobard, 1. c. 3.

[‡] The Seven Champions, 3. c. 7.

[§] The seven Turonian sleepers were his grand-nephews.

^{||} See the verses in the Bonedd y Saint, p. 38.

^v Mahomet suppressed their number, and forbade enquiry into it, because he knew it was an abrax number and meant no good.

that they possessed and cherished the arcana of the sworn mystics; and so (in effect) he justified the charges of bishop Ithacius against Martin. When he states, that Martin and his elect brethren were princely Huns, and offspring of the "Hunnorum" ^w rex strenuissimus," he touches upon ^x the mystery of the Arthurists, whose tutelary dæmon was (as we have seen) the great monarch of the Huns, considered as the incarnate spirit of the sun and sword, a Martial Mithras. For Brinchildis daughter of Chut we must read Brinchildis daughter of Chuk,

^w Coming from such a source as the Bishop of Tours, his name of *Florus* becomes an object of great curiosity. It seems to connect itself with much; though it may be less apparent with what. Romance is deeply impregnated with it, whatsoever it may be. The *Reali di Francia* gives us *Florus* (*Fiovo*) de Monte or *Flos de Monte*, Emperour of the Romans, his two sons *Flos* and *Florellus*, kings of *Ardennes* and of *France*, and his grandson *Floravant*. The poem *Regina Ancreja* recounts the wars of the Paladins against *Baldus de Flore*, Emperour of all Paganism. The Romances of *Amadis* and *Palmerin* record the exploits of *Flores*, *Florisander*, *Florisellus*, *Florindus*, *Florestan*, and *Florian*. Another Romance was entitled the *Antiflor* or *Anti-Florus*. See *Ferrario*, 2. p. 264. The *Filocopo* of *Boccace* relates the adventures and loves of *Florio* (a descendant of *Cæsar*) and the Roman lady *Biancofiore* or *Blanche fleur*, in a strain which is, with some reason, supposed to be meaning and enigmatical. See *Rossetti Sullo Spirito Antipapale*, p. 183-200. In the *Bardic Triads* (3rd series, 102) we read of *Flur* (*Flower*) daughter of *Mygnach* the dwarf, for love of whom *Cassivellaunus* invaded Gaul, and carried her off; which was the cause of *Cæsar's* invasion. *Gwydion ap Don*, the British Mercury, is extolled by the goddess *Ceridwen* (in the poem called *Cadair Ceridwen*) for making a woman of flowers,

The expertest wight, was ever heard of,
Was *Gwydion ap Don* patient of toils,
Who by glamour made a woman out of flowers.

The woman, whom he thus created, is called *Blodeuwedd*, i. e. Flower-face, in the mabinogi of *Math ap Mathonwy*. It might be desirable to examine the bearings of the *Blomsturvalla Saga*, or *Legend of the Vale of Blossom*. The meaning of the cryptonymous appellation *Florus* (rendered more important by the antiquity and authority of *Gregorius Turonensis*) lies deep in occult arts and practices, not in any solutions that History can furnish. It should rather be sought for in the cauldron of *Ceridwen*, or in the purlieus of *Rosy-Cross*.

^x This is the subject to which the note in vol. 1. p. 125. alluded.

and then we shall be aware of the too famous wife of Attila, the heroine of the Edda, the Nibelunge Not, and the Niflunga Saga. This author became bishop, only thirty-one years after the Camlan revolution had humbled the fierceness of British Arthurism.

Thus we may easily comprehend, that the Priscillianism, of which Ithacius accused Martin, continued to conceal much under its mysterious oaths; notwithstanding so much was admitted by Priscillian. We must, however, take care to push our interpretation of Gregory only thus far; that the machinations of Martin and his colleagues paved the way for those Hunno-Celtic mysteries, in which pure Scythism afterwards became united to his Gnosticism. The *slumber* of the seven in their spelæum is a term of masonic value, importing the concealment of a dormant but unextinguished purpose. It is nearly equivalent to the occultation of Arthur at Ynys Avallion, and the giant's repose in the Isle d'Un or the Isle of the Hun; which island, situate in the lake of Grandlieu near Nantes, is otherwise termed le Grand-Bon-Homme and *la Vieille de Saint Martin*. The heresy of Priscillian, as distinguished from most other modes of Gnosticism, has one very signal point of affinity to that of Britain, viz.: the retention, but mystical perversion, of the Old Testament; instead of rejecting and anathematizing that Testament, as the work of an Evil Creator. That imprinted upon Priscillianism a certain^z character of Essenism; and harmonizes it with the Pseudo-Judaism of the Druidists, and of Ambrosius who, "rival of God, made the Hebrews his peculiar people."

It is worthy of being remarked, that Priscillianism, which went to

^y But subject to this inaccuracy on the part of Gregory, that, of the two queens whose crimes were so famous, the daughter of Chuk was not Brinchildis but her rival Chrimchildis.

^z And makes it, pro tanto, Origenistic rather than Gnostic.

sleep in Martin's time, when Priscillian himself suffered death, arose once more with refreshed energy and after a nap of no brief duration, when St. Leo (the *Emperour Leo* of Arthur's legend) was patriarch of Rome and Attila was king of the Huns. In A.D. 447 Leo wrote his Dogmatic Epistle against the sect, which gave rise to the council of Toledo; and the preceding year, 446, is that to which the ^a*Acts of the Seven Boys* assigned their resurrection from the cave.

The Greek document just cited gave to those boys of Ephesus a strange mixture of Greek and Roman names, Maximianus, Iamblichus, Martimus, Dionysius, Antoninus, Joannes, and *Hexacustodianus*; which hybrid name points out the chief of the seven, and so the *guardian of the six*. Martimus is a name unknown to either language, but evidently intended, and probably a mere copyist's mistake, for Martinus. That same Gregory, who describes the seven sleeping Huns in St. Martin's cave, begins his list of the ^bseven Ephesian sleepers thus, Maximianus, Malchus, *Martinianus*. And he is himself probably the author of this list of names. For the Syriac document, which he states himself to have translated with the aid of a Syrian, is (I presume) the Homily of Jacobus Sarugiensis; and that homily did not^c contain any list of names. In place of Hexacustodian, Gregory gives the name Serapion. And the list given by the Syrian Jacobite Dionysius, some fifty years afterwards, by retaining both of those names (the former of which he corrupts into Exustidian) has swelled the number to eight. The third in his list, and so corresponding to Martimus and Martinian, is Martelus. So we possess no list of names, of which some portion is not distorted from the Latin tongue, and of an origin unquestionably Western. And it remains very doubt-

^a Photii Bibl. cap. 253. p. 467. Berol.

^b *Miraculorum* 1. c. 95.

^c See Assemani Bibl. Orient. 1. 335.

ful, whether we have any list, that does not originally emanate from Gregory^d bishop of Tours. Perhaps one pair of equivalents will help us to judge, of what spirit this mystic fable was. Second in order, where the Asiatics place Iamblichus, Gregory has placed Malchus. Those two celebrated sophists and magicians (of whom Malchus was otherwise called Porphyry) were tutor and pupil, and fellow-labourers in the revival of Pythagorism. Some other Malchus might have been alluded to, or some other Iamblichus; but this substitution shews that the notorious preceptor and pupil were the objects of allusion.

§ 5. If the mystery of Attila is manifest in that legend of St. Martin, which Gregory has delivered with feigned ignorance, the connexion of Martinism with Neo-Druidism is scarcely less evident in the case of the *virides pueri*; who emerged from a cave called the Wolf Pit, and described themselves as coming from *the Land of St. Martin*, where the sun never shone, but a perpetual twilight prevailed. We find a trace of the same thing, in the crypt^f of St. Martin excavated beneath the brazen statue of Cadwallon. Even the Primary Bards do, at least in one place of their remains, claim the Martinists as their peculiar associates and brethren.

Dybi Jerosolima | There shall come to Jerusalem
(meaning their own Sion or sanctuary, the "Sion o rhwyvanusion," or
"Caer bedd Ion")

Niver saint Armorica	The number of the saints of Brittany
A niver ^g <i>vy</i> null Toronia.	And that of <i>my</i> rule of Tours.

^d Constantinus in Gregory's text seems to be a copyist's error for Antoninus, which latter is given in the Greek and Syriac, and is disguised in Wahab's Arabic *Anudinoush*.

^e Gulielm. Neubrig. l. 27. See vol. 1. p. lx.

Galfrid. Monumet. xii. c. 13.

^g Marwnad Milveib in Arch. Myvyr. l. p. 170. It is printed *y* null. But the aspirate mutation (as they call it) of *dull* imperatively demands the possessive pronoun *my*.

The churches of the Armorican or Colonial Britain were under the superintendence of the metropolitan see of Tours, and her bishops belonged to its synod ; and this continued to be so, without any memorable interruption, till 848, when Nomenoë set up the Breton archbishoprick of Dol.^h That country was from the beginning intimately mixed up in the revolutionary, apostatic, and suicidal excesses of the Mother Britain. The intercourse of the latter with the continent was chiefly through her. The colonial Britons were under the especial protection of Germanus of Auxerre, who passed through Armorica in both his visits to the island, and composed his ecclesiastical retinue (the famous Congregation of Garmon) in great measure of Armorican Celts. Both communities alike had the mania of covering their country with grim and un-Christian megalithic structures, cherished the same mythology, and kept up an interchange of saints. That the metropolitan church of Tours was at one time not uninfected, notwithstanding its outward and apparent soundness, may be collected from the behaviour of Gregory, as well as from that of Sulpicius and Martin. The early prevalence of Martinism in Britain appears from the statement of ⁱBeda, that Bertha, queen of Kent, A. D. 596, used to worship in a church at Canterbury “ which had been built to the honour of St. Martin long before, while *the Romans were still inhabiting Britain.*” But these words by no means imply that it was built while *the Roman emperors still governed Britain* ; which is another matter, and can scarce be true.

We have seen Gregorius (otherwise a grave and valued author) assigning with audacious waywardness three dates, all equally false,

^h See Delaporte Recherches sur le Bretagne, 1. p. 81. ; 2. p. 23, Manet. Hist. de la Bretagne Armorique, 2. p. 175. ; Ogeë Dict. Historique de la Bret. p. LXXXV.

ⁱ Eccl. Hist. L. 1. c. 27.

for the date of Martin's death, A.D. 397, 399, and 412. As the seven Hunnish sleepers went to sleep in the cave 25 years after Martin's death, we obtain the years 422, 424, and 437, for dates, of which all are, or some one is, important to these affairs. That importance was probably felt in Britain and Britanny. But our want of true British Post-Roman history leave us unable to apply these data. But those who may carry these investigations farther, should keep them in mind; at the same time not losing sight of *the real date* of Martin's death, 402, because it cannot be certain what date, the true, or a false one, bishop Gregory^j was in this instance pleased to make use of.

§ 6. Sulpicius Severus (as we read^k in Gennadius) in his old age, having been misled by the Pelagians, and coming to a sense of the fault of loquacity, kept silence until his death, that by a repentant silence he might amend the sin he had committed by speaking. These words signify that he condemned himself to taciturnity, for having uttered some sentiments of a Pelagian^l character. Gennadius who flourished about seventy years after his death, was liable to be deceived as to a character, who had imposed on the credulity of many of his own contemporaries. But we, who cannot be mistaken in that man, shall not fail to understand better than Gennadius did, how the tongue of Sulpicius had so offended him, that he (in a manner) plucked it out.

The history of his final repentance is the only thing connected with his name in which the mind can find pleasure. Considering how he was

^j It may here be observed, that the periods named by the Greeks and Mahometans for the duration of the Seven Sleepers' slumber are widely remote from all chronology; the one being 372 and the other 309 years. But they both make 12 by addition of the digits. See Neo-Dr. Heresy, Part I. p. 44.

^k Gennadius, c. 19. p. 13. Fabric.

^l His Epistle ad Claudiam Sororem de Virginitate is filled with Pelagian sentiments; and perhaps his works contain none of the opposite character.

surrounded by Martinists, able to suppress and stifle the sound of his palinodia, we ought not to conclude that his alleged repentance was devoid of the work of restitution; which, where the injury consists in deceiving by lies, must consist in retractation.

The motives that actuated the agents in the Paschal schism may be imagined. This island was fixed upon as a convenient place for realizing schemes, which could not then be brought to maturity in any part of the continent. But in order to work out those designs, it was essential to destroy the unity and shake the authority of the Latin church; without which, the unity and authority of the Roman empire might perhaps have been broken up in these parts to no purpose, or to no such purpose as those people desired. The Paschal schism was a sure step towards ecclesiastical separation.

The British apostasy was so deeply tinged with ^mJudaism, that it required an Easter more conformable to the passover of the Jews. And that was furnished by the scheme of Sulpicius. For according to that scheme Easter Sunday would fall upon the 14th day of the first month, or strict legal passover, upon a general average of once in seven times; whereas, by the catholic scheme, which they rejected, it could never fall upon the 14th day. To this difference the British owed the appellation of Quartodecimans, and St. Adhelm's imputation of Judaism. Without possessing any evidence of the fact, I cannot but think that the recurrence of those Paschals, in which the Levitical and Dominicalⁿ feasts were coincident, must have been an especial festival of the sect.

^m See Neo-Druidic Heresy, part 1. p. 124-51.

ⁿ It is perfectly well known that the Welsh Easter was the same as that of North Britain and Ireland. Non enim paschæ diem dominicum suo tempore, sed a decimâ quartâ usque ad vicesimam lunam observabant. Beda 2. c. 2. Yet Mr. Roberts, in

But the passover kept by the true Jews and, anciently, by the Asiatic churches, would have suited their purpose, even less than it did the generality of Christians. For their Judaism was Essenian; it was that of the Emperor Julian, and those unreal Jews (of the Satanic synagogue) with whom Julian was concerned. Their Jehovah was Oromazdes, and their Moses^o and Christ were forms of Mithras. Therefore it was a great point with them that the hidden things of their Pascha should fall upon that day, which, in the new Hermetic week, was dedicated to the Sun. Those Arthurians, who were the most deeply initiated in the great and awful mysteries, kept the Sun's Day with a

his poor Dissertation, quotes the *Annales Menevenses* in these words, *Pascha Commutata apud Britones super diem Dominicum emendante Elbodo*, which he renders "Easter *day* was changed to Sunday by the correction of Elbod." p. 321. The real meaning is, "Easter was changed among the Britons, Elbodus rectifying it *as to* (or *concerning*) the Sunday." This blundering version of a Latin preposition serves him to overthrow all history, and ascribe to the Welsh the old Asiatic Easter.

^o The identification of the Bardic Crist Celi with the Bardic Moses, with a view to blending both religions in one scheme of magic, has been illustrated in the just cited pages of the Neo-Druidic Heresy. The continuance of those principles into the 12th century appears from a passage of Cynddelw, the Chief-Bard of Powys-Land. It begins his Dirge of Rhirid the Wolf, and is entitled to rank as a locus classicus of Neo-Druidic Judaism. The two last lines declare the system of secrecy, kept up by a jargon.

I will keep myself from straying, I will be a wrathful minstrel
To the Son, to the great Father giver of my Lord,
To the high Spirit of the one derivation,
To the land-prospering lord Moses, Ruler of the Land.
[Yr (or i'r) arglwydd gwladlwydd Gwledig Moysen.]
Of impulse how fair am I a songster, vulnerable nevertheless!
How sincere a bard am I of the bards of Gogyrrven!
How blessed am I and subtle! I am not a flatterer.
How secret are the paths of the songs of Ceridwen!
How needful is it to carry them on in their playfulness!

The words Gwledig Moysen shew us that the Moses of this spurious Israel was himself its tutelary deity; and he is not different from the Crist Gwledig. But that epithet designates the Being spoken of, in respect of his local tutelarity, and not of his more general attributes as a Person of the Trindawd.

sabbatical reverence; as we learn from a Triad^p concerning one of Arthur's immediate retinue. In the Praise of Lludd we find it named as the day, on which the ceremonials of their sacred week were perfected, and their salvation atchieved. The Moon's Day is named as the first of the seven, and the Sun's as the last; and thus it becomes not merely numerically, but ordinally, *the seventh day*. The "Vulgar Error" mentioned by Sir T. Browne, that the Sun dances on Easter Day, is not only derived from the Mithriacal Paschal of the Dies Solis, but seems to commemorate a solemn ceremony of it, a Chorea Solis or Dance of the Sun; the same, perhaps, for which Merlin the Wild calls his sanctuary "the caer of our 'circumgration.'" Thus the paschal innovations answered three favourite ends, by being schismatic, Judaistic, and Mithratic.

§ 7. The affairs of the new British Easter, whatever they were, doubtless were kept very decent by a Germanus, a Lupus, an Iltutus, and churchmen of that leaven. But when these matters passed out of the hands of false-hearted priests into those of the College of the Bards of Beli (as they did in a great measure, during the Ambrosian, Uthyrrian, and Arthurian æras) discretion gave way to a frenzy, indiscreet and self-betraying, in the midst of its avowed and boasted cryptography. Those days gave voice to *the Song of the Passover*, as we might better entitle that of *the Plagues of Egypt*. It is probably among the most ancient British songs that have come down to us. Some lines from it have^r been given in a different volume. It announces the approach of the great annual feast of the Jews. And it leads us to suppose that cruelties of several sorts, respectively imitating the ten plagues of

^p Series iii. Triad 46.

^q Caer ni wesgrydd. Cyvoesi st. ult. See Sir T. Browne's *Vulgar Errors*, 5. c. 22. s. 16.

^r Neo-Druid. Heresy, Part 1. p. 137.

Egypt, so far as they were susceptible of imitation, were then inflicted by these raving fanatics on their victims. One of them, however, the third, was no imitation of the acts of Moses, but a new and interpolated plague; to find room for which, the third and fourth plagues of Moses were thrown into one, and placed fourth in the list. The remembrance of that mixing up of two plagues was never lost, and the fourth plague is called *the mixt plague* to this day even in the authorized Welsh version of Exodus. That important circumstance fixes the *Post-Roman* British Church with the whole length of the Neo-Druidical Heresy, and prevents her advocates from throwing off the blame upon idle minstrels and private sectaries. The lice and flies were *mixt together* (*cymmysg*) solely to make place for the *gwyddvedd*. Therefore by adopting, so fully as she must have done, the idea of crasis or commixture in the fourth, she virtually recognized the intrusive third plague. That third plague is the awful secret of secrets. The sixth plague (Exod. ix. 10.) was imitated, as it seems, by causing their victims to be stung all over by ants.

No doubt can exist of this being an Easter Hymn. For after describing the other nine plagues or grievous inflictions *as such*, it mentions the 10th, or that of the first-born, merely as a blessing and a passover to their Israel, and not at all as a plague to their enemies. Another ancient rhapsody, not being composed for the occasion of the Paschal or Passover, makes open and fierce allusion to that plague,

Dec-crawn Rachel^s gwelsid pla,

that is to say, "Rachel hath seen the ten-completing plague," the crowning or cumulating tenth plague.

^s Marwnad Milveib, p. 170. *Rachel* hath seen it, because the Egyptian first-born and Herodian innocents are equivalent values in their jargon.

PLAEU YR AIPHT,
OR
THE PLAGUES OF EGYPT.

Evrei edwyl^t ar veib Israel
Uchel envryd
Cydriv dilyn
Rhy dyneseynt.
Rhygadwys Dduw ddial
Ar blwyv Pharaowys,
Deg pla poeni,
Cyn eu boddi
Ym mor aphwys.
Cysevinbla pycawd ddiva
Dignawd annwyd.
*Ei*bla llyfeint lluosawg;
Llewyssynt^w anronoedd
Tai a threvnau
A thyleeu
A chelleu bwyd.
Trydedd gwyddvedd,
Gwychr gonoged, gwaladwyd.
Pedwar, i Cewr^z
Am ystyr cwr,
Edenogion;
Ail, cygnoes
Frwyth coed a maes

The Hebrew recurring-festival for the sons of
And the lofty imaginations [Israel
That attend upon it *in the due^u number*
Are fast approaching.
God has stored up vengeance
Against the Pharaonic people,
The ten penal plagues,
Before their drowning
In the sea's abyss.
The first plague, to destroy the fish
With an unusual coldness.
The second plague, of abundant frogs;
The tail-less [quadrupeds] overran^v
Houses and furniture
And couches
And provision closets.
Thirdly, the ^xGWYDDVEDD,
Bold in its precious^y elevation, was prepared.
The fourth, to the Devil
The circumscription^a of his knowledge,
Of winged insects;
And another such, that gnawed
The fruit from trees and from fields

^t Old spelling for adwyl. So edvryd, edlid, and in some compounds ded for dad.

^u The exact force of cydriv is better given thus, than by saying (as in my former version) "in numbers." The number *ten* is signified; the strict observance of which gave rise to the cymmysgbla in the fourth place.

^v Literally, devoured ^w Printed aronoedd, which is no word.

^x This is the tremendous mystery, for the admission of which the two plagues of the cymmysgbla were consolidated into one.

^y Conoged, from con, an exalted or aspiring attitude, and goged, having a certain value or preciousness.

^z Old spelling for Cawr.

^a Exodus viii. 18.

Cnwd, cylon.

Puned bwystnon

Ar holl veibion^b

Egipeion,

Belsid miled^c

O drum aeled

Der i tolion.

Chuached heb au

Chwysig crugau,

Creithian morion.

Seithved tarian

Cynllusg a than

A glaw cynwyd,

Gwynt gorddiberth

Ar ddeil a gwydd.

Wythved locust

Llydan eu clust,

Blodeu cyvys.

Nawved aruthyr

Diwedlawg uthyr;

Doniawg, novys

Du dywyllwg,

Drem^f eneglwg,

Egiptwys.

Deg veinioeth

Mwyav gwyniaith

Ar blwyv cynrain.

Crist Jesu Christi grein,

Hyd ynt clydwr

Chwechant mil wr

Miled Evrei.

The harvest, of flies.

Fifthly, the murrain

Over all the sons

Of the Egyptians,

Hath assailed the beasts

With a grievous ailment

Severe for^d causing them to fall.

Sixthly, in very truth

Blistering tumours,

The punctures^e of emmets.

Seventhly, thunder,

Hail-storm and fire,

And the destructive glare,

A blasting wind

On leaves and trees.

Eighthly, locusts

Having broad ears,

Devouring blossoms.

The ninth, a very prodigious

Taciturn portent;

Fertile, did swim

In black obscurity,

Unluminous of aspect,

The land of Egypt.

The tenth, the fine night

Exceedingly blessed

To the people of the tribes.

Christ Jesu! Christians are prostrate (before

Until are lodged in shelter [thee])

The six hundred thousand^g

Of the hunted Hebrews.

^b Printed vibnon, which is not a word.

^c Miled expresses wild beasts or beasts of chase. But two senses animate this poem; the one, referring to the history of the Exodus; and the other, to the atrocities of the paschal games, in a sort of imitation thereof. The same word is used in the concluding line, to signify a creature exposed to hostile pursuit.

^d Literally, for throwings or castings.

^e No such a thing is to be read in Moses. But this sixth plague seems to have been thus travestied.

^f Old spelling for aneglwg.

^g They were about six hundred thousand, besides children. Exod. xii. 37. But

§ 8. The diffusion of the paschal schism in the British islands excited little attention, and found no historian to record it. For Britannia had ceased to interest the Empire from which she was torn asunder; and the perturbed annals of that expiring monarchy no longer mentioned her internal affairs.

Those who would have been most able and likely to advert to her moral aberrations were themselves (in the outset of them) their secret promoters. The Germano-Lupo-Palladian system, of which it seems that the beginnings with Martin and Severus, wore the outward guise of orthodoxy and catholicism, and professing the faith of the church transmitted her apostolic orders and authority. In short they were in the Church and, for most purposes, of the Church. But unto those whom they admitted within the veil a far other scene was opened; *to them* the Holy Church was but an outer court of unexplained symbols and low exoteric meanings, passed through and left behind; *they* looked down the wondrous vista of the Cave of Mithras, the Cave of the Sleepers, the Essenian Cave of Zoar. Afterwards, the veil was rent by the violence of the Beirdd Beli, who for a time nearly superseded the ecclesiastical party in the Apostasy, and partly exposed those “dolorous mansions to the peering day.” But the veil was only rent, never taken clean down. Poems such as the plagues of Egypt are vivid ebullitions of the Bardic rabies.

There grew up a contest between two parties, that ecclesiastical one, of the Martino-Germano-Lupo-Palladian double doctrine; and that

this number is of a higher import in the Kabbala. The doctrinal Kabbala contains few principles not essentially included in Neo-Druidism; although the converse would not be true. In the Kabbala there are, properly, no other Israelites than the 600,000. That number of Israelitic souls was made at the creation, and all besides are but emanations of the 600,000 radical souls. See Allen's Judaism, p. 203, 4.

other, druidical or bardic, musical, convivial, and martial, of the more riotous barbarian Celts. That contest was probably the same, as is said to have raged between Merddin Emmrys and bishop Guitolin, between fierce Arthur and golden-tongued Medrawd or Eliwlod, and afterwards between Taliesin, Merddin Wyllt, and Gwenddoleu on the one side, and Maelgwn, Rhydderch Hael, and the Culdees of Columba, on the other. The original Culdeeism was, in fact, but another name and a revival of the old scheme of the Gaulish bishops and monks. There is little essential difference in the tenets, which the two parties desired to cherish in very opposite forms and modes.

Considered by itself, the paschal schism in Britain, introduced in the fifth century, from a country in which it did not exist, and by a person who had agitated no such controversy at home, would have been inexplicable. But illustrated as it has been, by an examination of some of the secrets of Martinism, and by the Paschal fanaticism of the early bards, it appears to become that, which I designed to make it, a historical feature of this island's great aberration.

§ 9. The paschal schism has usually been connected in controversy with that^b of the tonsure. The latter had the same advocates and the same assailants in these islands, was equally unknown in Gaul, was in all probability introduced into them at the same time and by the same individuals, and was at all events introduced by the same sect or party.

The story goes, that it wasⁱ brought into fashion in Ireland by the swineherd of king Leogaire, and at his suggestion almost universally adopted. But Leogaire was the very king under whose reign Patricius is pretended to have been an apostle, and whom he is said to have con-

^b Ceolfridus Abbas ap. Bedam Hist. Eccl. L. 5. p. 274, 5. Usher Brit. Eccl. p. 478-80.

ⁱ Pseudo-Patricii Sermo apud Canonum Cod. Vetust. Cotton. cit. Usher, p. 479.

verted. And the office of a royal swineherd is the same, in which all legends agree that Patricius himself was employed. It is therefore obvious that, by this account, the Palladio-Patrician emissaries of Germanus are represented as having introduced it into Ireland. Equivalent statements are made, concerning the quartodeciman schism in that island. The *Annals of Ulster* (says Mr. O'Connor) pretend that one Docus, who died in 474, introduced the rule of Sulpicius into Ireland, and Sirinus, p. 128, says it was another Docus, disciple of St. Patrick, and master of St. Canic. But, supposing two saints of that name, the first mentioned of them belongs equally, by his date, to the Patrician regimen in Ireland. This intimate connexion of the two schisms or deviations, paschal and tonsural, is important; and is persuasive for proving that the former emanated from an evil heart of schism, and not from any dry and honest search after astronomical exactitude.

The tonsure of the Latin church was the coronal, by which the hair was removed from the crown of the head. But the tonsure introduced into the ex-province of Britannia was semi-coronal, extending from the forehead only as far as to the ears. In the subsequent controversies that arose between the Anglo-saxon and British churches, this tonsure was confidently pronounced to have been that of Simon Magus; an assertion of no weight, in its strict acceptation, as it cannot be shewn that any tonsure was used in the apostolic age. But whether it was really the form long afterwards employed by Priscillianists, Manichees, and the like, in which sense it might be referred to Simon, as the fountain of those sects, I cannot say. As the tonsure of divines seems, in

^k Cit. O'Con. Prolegom. p. cxxlii. But in his text of those Annals I merely see, anno 473, quies Docci episcopi sancti, Britonum abbatis. Nor am I aware what work is indicated by the name Sirinus.

its main intention, to have been the putting on of their Master's crown of thorns, the substitution of the semi-coronal tonsure has nothing to recommend it. But after all, the gravamen consists not in the importance of the question, but in its intrinsic unimportance, as it did in the paschal case. While the Arian or Pelagian might have credit for sincere intentions in the midst of grave error, those who prevailed¹ upon the clergy of these islands to abandon the garb and appearance which their brethren wore would be wanton authors of scandal and schism; and the offence, of which the causes and motives are unapparent, "is great because it is so small."

This curious affair may possibly obtain some elucidation in the following manner. The Neo-druidic heresy was a system of Judaism evidently connected both doctrinally and personally with that race of apostate Jews, who chose first the tyrant Patricius, and afterwards the Emperor Julian and the pseudo-Moses, for their leaders. That has been pretty fairly shewn in the first part of my Essay on that Heresy. It was also a fact not wholly unknown to Godfrey of Viterbo; who has that most remarkable passage on Aurelius Ambrosius, saying, that he set himself up in the place of Jehovah as the leader of the people of Israel,

Æmulus ipse Dei, populi fit tutor Hebræi.

Words so striking, as to create an intense desire in our minds to see those sources from which he borrowed. It is commanded to *the priests* in Leviticus, c. xxi, that "they shall not make baldness *upon their heads*," and it is commanded to *the whole people* in Deut. c. xiv., that "they shall not make baldness *between their eyes*." From a comparison of which passages it was possible to elicit this distinction, that a priest might make baldness between his eyes, or in front, but not a coronal baldness. In this manner, the spirit of Judaism may have entered into that affair, otherwise so inexplicable.

CHAP. IV.

CHARACTER OF GERMANUS OF AUXERRE.—HIS VISIT TO BRITAIN AND
SPRAINED ANGLE.—LUPUS OF TROYES.—HIS JUDAISM, CONNEXION
WITH ATTLA, AND BAD REPUTE.—TRACES OF JUDAISM IN GER-
MANUS.—SIMEON THE HUNTSMAN.—OSCILLATION OF HEADS.—SECOND
VISIT OF SAINT GERMANUS.—THE ARMORICAN BRITAIN.—THE PORT
OF TOTNESS.—WHAT BECAME OF THE ESSENES.—FAUSTUS REGIENSIS.
—FAUSTUS OF RENIS.—BARDISM OF ARMORICA.—GUINC'HLAN.

"Se dicunt Judæos esse, et non sunt, sed sunt synagoga Satanæ."—APOC.

§ 1. THE paschal schism was effected from Gaul, almost immediately after the separation from the empire. Other transactions followed, in which Gaulish divines were the agents; and which I cannot but regard as hinges on which the moral fate of these islands turned. I will speak with all the brevity I can, of personages so important as Germanus and Lupus.

No greater blot has found its way into the calendar of saints, than the honour paid to the memory of St. German of Auxerre. Germanus,^m son of Rusticus and Germanilla, a Roman of Gaul, was noble by birth and rich by marriage, a learned lawyer, and an eloquent pleader

^m See Constantii Vita Germani in Surius, tom. iv. July 13. Hericus Autisiod. Vita Germ. Paris, 1543. Hericus Autisiod. *in prose*. ap. Labbe Bibl. MSS. 1. p. 537. S. Antonin. Florent. Chron. part 2. tit. xi. c. 17.

before the tribunals. He was governor of the city and district of Autisiodorum. Germanus found a contemporary^a biographer in the priest Constantius, and a spirited poet in Eric of Auxerre, a Benedictine of the ninth century.

This governor was not a real Christian, but, on the contrary, addicted with no usual degree of openness and zeal to those strange rites, which many were more secretly cherishing. His true character transpires through the slender veil, which a Constantius or a Sidonius may have flung over his errors and crimes. Germanus was devoted to the pursuit of hunting; and he used to hang up the heads of all the beasts he killed to a pear tree, which was planted in the centre of the town, and consecrated to that purpose. That was the mysterious and to this day^o unexplained ceremony of *oscillation*; in which various things, and especially "the heads^p and faces of victims," were hung upon trees and dedicated to some of the gods, most usually to Bacchus.

Thine, Bacchus, are their joyful songs, and thine
The oscilla dangling from the lofty pine.

Amator, bishop of Auxerre, remonstrated with Germanus, its governor, against these "insane rites and^q pernicious ceremonies," but to no purpose. At last he seized upon an occasion when Germanus was absent, cut down and burned the^r abominable tree, and flung the wild beasts' heads (*oscilla*^s *ferarum*) out of the town. Germanus returned in a

^a Germanus had been dead forty years, when the aged Constantius composed it, at the desire of Patiens, bishop of Lyons, and his brother Censurius, bishop of Auxerre.

^o For attempts at explanation see Servius in Geo. 2. 389. in *Æneid.* 6. 741. Lactantius in Stat. Theb. xi. 644. Pomp. Festus in *Oscillum*.

^p Philargyrius in Geo. 2. 389.

^q Herici Poema, fol. 13, b.

^r Compare the history of the *arbor dæmoni dedicata* in Sulpicius Vita Mart. c. 13.

^s Constantius and Hericus.

phrenzy of rage, and raised all his adherents in insurrection against the bishop, with the avowed intention of taking his life. But he saved himself by flying to Ædua or Augustodunum, where he was received by Simplicius the bishop. Amator declared himself *unworthy to be honoured with the crown of a martyr*, (in other words, preferred resigning his see to having his throat cut by Germanus), and expressed his wish that Germanus should be consecrated in his stead, because (he said) he was a vessel chosen by God. To this unholy and pusillanimous wish Simplicius acceded, though with much reluctance, and solely upon the pretext that St. Amator was an inspired person. Amator returned to Auxerre; which, of course, implies that he had made his terms with Germanus. He assembled the people, expressed his wish to resign his bishoprick, and desired them to elect a fitting successor. Then he went into his church to solemnize a communion or sacrament; and, upon that plea, desired Germanus and his adherents to lay down their arms. This done (and it was the only act of penitence or submission obtained from the governor of Autisiodorum), he contrived, by shutting the church doors upon Germanus, to seize him, have him tonsured, robed, ordained, and declared coadjutor to the bishop, heir of the see, and successor of its prelate, all at once, and all *by main force*; Germanus submitting like a patient lamb to the shears of the tonsor. Much as poor Amator still valued life and hoped to enjoy it, methinks there was something in this state of affairs unfavourable to longevity. At any rate, very speedily after the acting of that collusive farce, Amator died, and the people installed his coadjutor by acclamation.

Germanum ingeminant, Germanum ad sidera jactant.

He accepted the rank with fresh shows of reluctance, became conspicuous as a saint of the Martinist model, ate his bread mixed with

ashes, slept upon cinders, wrought some miracles, and did all that was suitable to his new pretensions. By these means this heathenish fanatic, turbulent ruffian, and sacrilegious usurper, became in the year 418 seated in the episcopal chair; a station of the first importance, in the then rapid decline of the imperial and civil power. I am persuaded that his hatred of the church, whose censures he had put down by violence, never ceased; and that in the midst of his apparent zeal for her doctrine, he was plotting her destruction.

§ 2. The heresy of Pelagius, and his confederates Cœlestius and Julianus, consisted chiefly in denying the original sin and insufficiency of man to effect his own salvation. He imbibed his errors from Rufinus the Syrian, under whom he studied. He had been in some measure anticipated, and was supported in them by Theodore of Mopsuesta. The root of the whole evil lay in the corrupt theology of Origen, to which Rufinus was devoted. Pelagius began his controversy about A. D. 405. Yet, although he was a native^t of Britannia himself, he never revisited his country, and the progress of his doctrines there did not excite any attention until A. D. 429.

At that time, Coss. Florentio et Dionysio, one Agricola, son to a Pelagian bishop named Severianus was actively employed in their diffusion. The orthodox clergy of the Ex-Province sent over to Gaul for spiritual aid in that year. Germanus and his friend Lupus of

^t A story circulates, that when he was in Britain he bore the Celtic name Morgant, now usually curtailed into Morgan. But I am not aware of any authority for it. It has been added that Morgant is an equivalent for Pelagius; which is false, except that *mor* means *the sea*. The etymon of the name *Mor-gant* is *like a hundred*, i. e. himself a host. Morg-an has been explained Great-Head from the Gaelic, by H. Llwyd Comment. p. 90. But I rather believe there is no such name. There is no probability of Pelagius having been connected with the mountain Celts. To fancy such a thing, is a part of the system too much followed.

Troyes were consequently sent over hither by Cœlestine, bishop of Rome, through the intervention (actio) of the "deacon Palladius. This island was then suffering under the evils of its newly-restored independence. Who reigned there, and whether Eugene (or Owen) son of Maximus yet lived, is unknown.

Germanus assembled a council at Verulamium, in which he disputed openly with the Pelagians. And he brought matters to such an arrangement^v as enabled him to give a handsome report of his mission, and Prosper of Aquitaine to compliment Cœlestine, on having made the Romana Insula again catholic by means of it. He found occasion to prolong it beyond the expectation of those who sent him; alleging that he had been tripped up by a rope, maliciously laid across his path at Verulam, and his foot badly sprained. The sprained ancle may have had a double value. It was not only a pretext for remaining; but it seemed to shew that he had exercised an honest zeal, and had made real enemies of the Pelagians. Meanwhile some Saxon pirates had united themselves with the Picts, to commit depredations in the Ex-Province. Germanus was invited to take the command of the British forces, which he did; and having marshalled them with skill, caused them to commence their onset with three shouts of Allelujah. Their success was regarded as a miracle; and the field of battle continues to be called the Maes Garmon.

^u This personage was probably a member of that noble Gaulish family of which Sidonius spoke in his *Concio ad Plebem Biturigis*, (perhaps including some personal allusion to the first bishop of Ireland) saying of Simplicius, whom he recommended for primate or archbishop of the vacant see of Biturigæ; "*Uxor illi de Palladiorum stirpe descendit, qui aut litterarum aut altarium cathedras cum sui ordinis laude tenuerunt.*" Liber vii. Epist. ix. Papæ Perpetuo.

^v This was perhaps the occasion, on which Fastidius Britannorum Episcopus, a violent Pelagian, quitted Britain. See Gennadius, c. 56; and Augustini Opera, tom. vi. Benedict.

Saint Lupus of Troyes, the companion of Germanus in this mission has been^w said to have been his first cousin. He was married to Punimola, a lady of Toul, and sister to Hilarius, bishop of Arles. Lupus had a brother named Vincentius, who has been improperly confounded with Vincentius Lirinensis, whose Commonitorium is so highly esteemed. But he and his brother were both inmates of the Convent of Lirina. In the British tongue he was styled Bleiddan or Bleidd, the Wolf-man or simply Wolf. He is but little known except by the praises addressed to him by Sidonius^x of Clermont. Those praises are suspicious from their vast exaggeration, falling little short of blasphemy. He terms him "the father of fathers and bishop of bishops," and "beyond controversy the first of all bishops in the whole extent of the world, to whose prerogative is subjected, and before whose censure trembles, the whole multitude of his colleagues." He further styles him a second St. James [the Less, Bishop of Jerusalem] *alter seculi tui Jacobus*, overlooking all the portions of God's church *from no inferior Jerusalem, nec de inferiore Jerusalem*. And he says, "if you, a junior rather than a minor Moses, will stand intercessor between me and Him, together with whom you are crucified, I shall not go down alive into the pit," etc: Elsewhere he addresses him as if he were Christ, saying to him, "Depart from me, Lord, for I am a sinful man," and again, "If thou wilt, thou canst make me clean." These awful extravagancies were penned in 472, in the 46th year of the episcopate of Lupus, and six years before his death. Their drift and motive are far from obvious, and the adulatory phrases in his epistles to other people, possess no sort of analogy to them. Neither

^w Vassebourg Gaule Belgique. 51, a.

^x Sidon. Apoll. Epist. 1. L. vi.

do these praises fall from the pen^y of a good or trustworthy man. Lupus, we see, was a second Moses, and equalled St. James in this

^y Count Sollius Apollinaris Sidonius was grandson to Apollinaris Prefect of Gaul, who became a Christian. His family are supposed to have been the possessors of Polignac in Auvergne. If so, their name was not unconnected with the Apollinares Mystici. For the Chateau de Polignac contained the oracular head of Belenus. See Vol. 1. p. 138. He married the daughter of Avitus, afterwards emperor; and inherited from him the estate of Avitacum in Auvergne. His poetry, whilst a layman, was entirely Pagan; and made, I believe, not one allusion to the existence of Christianity. Amid the ruins of the empire, he and other nobles of Gaul (as he tells his wife's brother Ecdicius) determined to seek safety in holy orders. *Si nullæ a republicâ vires, nulla præsidia; si nullæ, quantum rumor est, Anthemii principis opes; statuit (te auctore) nobilitas seu patriam dimittere, seu capillos.* Lib. 1. ep. 1. As soon as Anthemius had perished in A. D. 472, Sidonius accomplished this design at Arverni or Clermont, in a manner partly analogous to that of Germanus. He was, like him, Prefect of the city; when, the see being vacant, a sedition and tumult was raised among the people, and Sidonius (professing reluctance, in spite of what he had written to Ecdicius) was dragged by them into the pontifical throne and installed in it. This done, he resigned his temporal honours and estate to his son, and attended to episcopal matters himself. See Sammarth. Gallia Christ. 2. p. 232. In his letter to Lupus, written shortly after, we have seen him comparing himself to Corah, Dathan, and Abiram, and deprecating their fate. The answer of Lupus Domno Papæ Sidonio (ap. d'Achery Spic. 3. 302.) styles him *lucernam* in Israel, and under all the circumstances is a gross and fulsome document. Other rich nobles, such as Elaphius, Maximus, and Count Arbogastes, exchanged civil for church dignities. He was bishop about sixteen years. But the closing scenes of his life are involved in mystery. Two priests whose names, means, and pretexts are alike suppress, deprived him of all authority in his see, and only allowed him a bare sustenance. But they were both cut off in modes which, though described as miracles, savoured of poison. Sidonius enjoyed his recovered power a very short time. See Greg. Turon. 2. c. 23. The nature of this story is unsatisfactory. The whole character of his attractive writings is equally so. We discern, throughout, the worldly intriguer and fulsome flatterer; sometimes directing his adulation to the worst of men, such as Counts Ricimer and Victorius. While the Bishop of Clermont was imprisoned by king Euric, he translated the life of Apollonius Tyaneus; and his observations upon the work and its hero must excite feelings, which the cold parenthesis "*fidei catholicæ pace*" cannot remove. Lib. viii. ep. 3. I look also with great suspicion on his request to Eriphius, that he "*would secretly read over what he (Sidonius) had, at his request, written in parables or figurative words against one who could not endure the Dies Boni.*" Lib. v. ep. 17. This accomplished person no doubt enjoyed influence and popularity, but neither

point, that he wielded an extensive authority from another Jerusalem, not inferior to his. What was this second Jerusalem? Surely not the town of Tricasses, a provincial see under the metropolitan of Senones. What were these prerogatives, over-riding those of all bishops in the world, not excepting St. Peter's apostolic chair? Surely not those of a simple Gaulish provincial. We collect from Sidonius, that St. Lupus was in 473 the head of some system peculiarly Mosaic and Hierosolymitan, such as we (in the outer courts of the temple) know nothing of. And we shall presently trace similar imputations to his patron Germanus.

Lupus was Bishop of Troyes when Attila (the real Arthur, *so far as Arthur was a man*) approached that city. He not only succeeded in pacifying the Barbarian; but subsequently, upon his retreat from the slaughter of Catalaunum, he accompanied him as far as the Rhine. The particulars of that transaction are now unknown. But its nature was then accounted so culpable, that the people of his diocese refused to receive him again on his return, and he was obliged to withdraw from Troyes. He retired to Luçon and Macon for four years; at the end of which time he found means to re-occupy his see. No light or venial matter could have thus alienated the people from a prelate, to whom they had owed the preservation of all things worldly in a crisis of extreme danger. When his patron Germanus died, the star of Attila had not yet culminated; and they were not personally connected. The seal of the Chapter of Troyes represented him on horse-

his character, nor the relation in which he stands to the Christian church and faith, is such as to relieve St. Lupus from any odium that the language of his letter may cast upon him.

His son Apollinaris afterwards, with the aid of his own wife and sister, obtained the same bishoprick of Arverni by the most flagitious simony and intrusion. See Greg. Turon. 3. c. 2. And died fighting against Clovis at the battle of Vouglè.

back with a drawn sword, and with the legend ^z *Sanctus Lupus Comes Trecentis*. It is pretended in British hagiography, that Saint Bleidd was placed by St. Garmon at the head of a college in this island; and that he had by some British lady a son called Hyvaidd ^a the Tall, who was elected king of the country of Glamorgan. This Hyvaidd seems to have been an actor in the sanguinary affair of the Gododin (being that of Vortigern's May Feast at the sanctuary), and to have been styled by Aneurin,^b Caeawg, i. e. the Crowned or Wreathed. But it does not appear from external history, that Lupus remained in this island for any length of time after the return of Germanus to Gaul.

The Benedictine editors of St. Ambrose^c mention, among the works falsely ascribed to their author, a MS. of the 7th century, entitled *Liber in Laude Sanctorum Compositus*, of which the writer describes himself as "returned from the Britannias, where he had long been sojourning (*diu moratus*) for the sake of conciliating peace." A biographer^d of Germanus conjectures he may be that writer.

§ 3. In the year 447, being the last but one of his life, some slight symptoms of reviving Pelagianism afforded Germanus an occasion for returning to Britannia. He was accompanied by Severus, bishop of Treves, the disciple of Saint Lupus.

Germanus brought over with him to Britain in 429, a junior, but not minor, Moses, from no minor Jerusalem. In 430 the same Palladius, who was concerned in his mission to Britannia, was sent over from Gaul to Ireland, where he was surnamed Patricius. In 431 (as Irish mythology relates) a Briton, the pupil of Germanus, (whose real

^z Acta SS. Bolland, 29th July, p. 64.

^a Triad 26. Hyvaidd Hir vab Bleiddan Sant.

^b See Gododin, p. 2. v. 56. Var. Lect. Canu i Urien, p. 57. v. 19.

^c S. Ambr. tom. 2. Præf. p. 3.

^d In Biog. Univ. tom. 17.

name was Succath, to whom Germanus gave the title of Magonius, and who ultimately received the same surname of Patricius) was sent to Ireland to replace Palladius. He was a second Moses, not inferior to Moses himself; if even to Christ. Germanus introduced to Britannia^e the *Man of Israel*, called by the bardic name Mei-gant. The bishop of Auxerre was busy in planting that Neo-Judaism, which was one of the forms and aspects of Neo-Druidism. It is remarkable, that the only words known to have been uttered by St. German here were, not indeed^f exactly "three words of the old primæval language," but one Hebrew word, three times repeated in his victoria Alleluiatica. The name Germanus might, some years after his death, have become unacceptable and of ill omen, as being expressive of the fierce nation to which Hengist and Rowena belonged. At any rate, it was changed by some early writers to Simeon. The Brut Tysilio mentions^g the arrival of the *Bishop Simeon and Lupus his friend*, to oppose a doctrine called Pelagian. The assumed name savours of Judaism. In the forest of Caerleon upon Usk (king Arthur's capital) innumerable wild beasts were often seen, but, however closely hunters invested that enchanted forest, none could they ever take. A knight hunting therein was overtaken by a thunderstorm, and an enormous hound-bitch rushed by him vomiting flames. He invoked *Saint Simeon*. Presently a warrior appeared with a hunting horn, and said,^h "*I am Simeon*, I give this horn to you and yours, that whenever you fear thunder and lightning, you may sound it, for no storm can arise within hearing of the horn." That very night, the fiery hound-bitch consumed the mansion of an incestuous family. This is evidently not Simeon who was with Anna

^e For this point, see Neo-Druid. Her. part 1. p. ult.

See *ibid.* p. 126.

^g Brut. p. 241.

^h Gervas. Tilb. Otia Imp. L. 3. p. 983, 4.

in the temple, or the Stylite ; but the Bishop Simeon, friend of Lupus, the Alleluiatic warrior, and the fanatical huntsman of the forests of Autisiodorum. His horn is similar to, if not the same as, the hornⁱ of St. German's pupil, the many-named Hibernian Moses ; which struck with palsy or madness, whoever blew it profanely or without leave. Once again I meet with him^k in that impious book, ill deemed a mere romance, the *Livre du Sainct Greal*. When the elder Sir Galaad was out hunting, he lost his way in a forest, and arrived by night at a fiery fosse, in which was Simeon the father of that Moses, who essayed to fill the Siege Perilleux, (or seat reserved for Jesus Christ, in the centre of the Round Table, typifying the world) ; and Simeon said to him, " When the good knight who bears your name (Sir Galaad le Très-Souverain) shall come hither, I shall be delivered, and the adventures of the advent of the Saint Greal shall happen." There runs a story, that Germanus cursed and excommunicated Vortigern for committing incest with his daughter, and that at midnight the king's house was burnt by fire from heaven. For which enormous anachronism Nennius cites the Book of Saint German. That story explains the fable of Saint Simeon the huntsman of Caerleon, and his hound-bitch ; and so, further establishes his identity with Tysilio's Bishop Simeon. But it also converts the name of Saint Garmon into an equivalent for that of Aurelius Ambrosius, who called fire from heaven upon Vortigern ; and so shews his name to have obtained a sort of apotheosis among the Mithriacs. In his *Covenant of Angar ap Caw* the bard, enumerating all manner of secrets that lay within his gifted knowledge, declares himself to know.

ⁱ Stanihurst *Vita Patricii*. L. 2. p. 83. Giraldi *Itinerarium*, by Colt Hoare, p. 56, 7. note.

^k *Livre du S. Greal*. cxvi, b.

Py daddwg garthan
Geraint ag Arman.

What conducted into battle
Geraint and German.

Angar ap Caw himself, in the days of his emigration, (when he wrote his loud, but most wary, reproofs to the Britons from Armorica, under his Gaelic title of Gildas) treats Germanus and Lupus in a manner worthy of notice. His wish is to shew that Britain never flourished spiritually for a moment, except with and under Rome. *Yet he never names Germanus or Lupus*, or mentions the affair of the Pelagians.

§ 4. The superstition of Germanus was shewn, down to the hour of his sacrilegious consecration, in the orgies of the chase and the oscillation of heads to the Dii Nemorenses. Under a Jewish name we again meet him, as Britannia's Alleluiatic warrior, presiding over "forests and enchantments drear," and overawing the wilderness with the blasts of his magic horn. Having in all essentials identified the Neo-Druidism of Britain and Gaul with the great association of Mithriacs, it is well to remark that the governor of Autisiodorum seems to have been a member of that connexion. In the most celebrated of the Roman bas-reliefs, that represent Mithras immolating the bull under the inspection of the Hiero-Corax, there is¹ represented a tree with a bull's-head oscillum suspended to it. In a medallion representing the same subject, there stands a cypress with an oscillum hanging mid-way up it, and bearing resemblance to a human head. Nor do we fail of tracing this custom into the Mithriac apostasy of Britain. For the words of Avaon ap Taliesin in his Song of Horses,

Bum^m pell, bum pen
Gavr ar ysgaw bren,

I have been afar, I have been the head
Of a goat upon an elder tree,

unequivocally alludes to the practice.

¹ Montfaucon Ant. Expl. 1. p. 379. p. 382.

^m Arch. Myvyr. 1. p. 44. Since the verb is, throughout this long enumeration, applied to things or substances, and not to the categories of time, place, etc.: I

The great and sinister influence exercised by Germanus over both the Britannias encouraged their historians or legendaries to make free use of his name. The story, which describes him as compassing the death of Vortigern, is an error of hyperbolical magnitude. Vortigern first began to reign in or about the year in which Germanus died, and his life was protracted through another generation. Understood of the party which Germanus had organized, and not of himself personally, it becomes important and instructive.

The doctrines which Pelagius had imbibed from the Origenists were, as far as they went, agreeable to those Britons among whom the notions of Druidism still lingered, or were beginning to revive. But they were framed by him in the form and character of a Christian sect; and they did not embrace the heathenish portions of Origenism. The latter were indeed so far identical with Druidism, that both were modifications of Pythagorism, the one received from the early disciples of the Samian, and the other from Ammonius Saccas. It is possible, that Pelagianism as taught by Agricola in this remote island, then twenty years separated from that fountain head of order and civilization the Empire, and exercising a turbulent independence, was of a more envenomed character than that which had been discussed elsewhere, and at last condemned by the Councils of Carthage and Rome. It is the more probable, as king Owain ap Maxim Wledig, under whose auspices that independence had been assumed, was himself a sort of wizard saint, and consecrated for a secret palladium of this island the head of Bran ap Llyr, which Arthur's rashness revealed.

Germanus ostensibly performed his mission with great success. He reproved the Pelagians, and prevailed on them to keep a quiet tongue,

imagine we should read *bum pel*, I have been a ball, or globe, the *ovum anguinum*, or "*pel peleidyr*."

and give an apparent assent to principles of which he had always been as much the enemy as them. While by a secret organization, and by means of *cyvrinach* (*cyvænad*, *cyvrenin*, *celvydd*, *rhydyngiad*, or whatsoever expresses the simulation and dissimulation of the Royal Art) he enabled them to carry on to its ultimate conclusions a system, of which mere exoteric Pelagianism had barely uttered the first preluding notes. Perhaps the Book of the Greal conveys to us some faint inkling of this. Sir Galaad son to Sir Joseph of Arimathea was made king of Wales, the capital of which kingdom was *Pelagia*, and his son Lyanor (Joseph's^a grandson!) was slain in the battle between Arthur and Medrawd. The transactions of Garmon were carried on, partly with the Mithriac, or Patrician and Hiero-Coracic, sect, the men of Bran's Head, being in fact the free-masons of his own lodge; and partly with the Pelagian heretics. The facility, with which he seemed to remove that elsewhere obstinate error, was almost suspicious in itself. Subsequent events suggest, how he removed it from sight and for what purpose.

§ 5. In his second visit of A.D. 447 he occupied himself with organizing the religious education of the Britons. Dyvrig or Dubri-cius, and Sir Iltyd (a saint, warrior, and guardian of the Saint Greal), were placed by him at the head of the colleges, in which the Britons were to learn it remains to be ascertained what. Most of the other eminent saints, real or fabulous, such as Dewi Brevi, Patrick, Cadvan, Catwg, Teiliaw, Padarn, etc., are recorded to have been disciples of St. Garmon of Gaul. Some of them are known as warriors, Bards of Beli, and teachers of Bardism. It is in my judgment impossible to shake off that general and cordial tradition, which hails Germanus as

^a Extremes of anachronism, that go beyond ignorance, become notes of the mystic sense.

the patron and institutor of the main body of San-Grealists and Ambrosian or Arthurian saints, who were denominated in Britain *the Congregation of Garmon*. Through the two Patricii, St. Paldy and St. Patrick, Ireland likewise became a Congregation of Garmon, and blended Christianity with the Sacra Patrica. But it is equally certain that his arrangements were masked, and their nature unknown on the Latin part of the continent of Gaul. For he died in conformity with the apostolic churches of the West, and in harmony with the see of Rome, under sanction of which he had first visited Britain.

To the question, how Germanus carried on these dark intrigues unnoticed by the other Romans of Gaul, British legend furnishes a sure and sufficient answer. He carried them on through the medium of Armorica, or the Britain of Cynan Meriadawg; and of many Armoric-British agents devoted to his person and principles. So the need of jargon, or cyphering, or secret methods of discourse, was much diminished. The Celtic tongue then, and to this day, spoken by the British colonists effectually rendered all matters impenetrable to the Armorican, and other Latin, Gauls. Germanus is said (in Celtic legend) to have been maternal uncle to one Emyr of Llydaw, i. e. Armorica, a prince or petty king. And this Emyr was father or grand-father to a whole family of saints who, with divers others, accompanied Germanus hither in 447. The Cambrian Biography enumerates fourteen Armoric-British saints, who formed the retinue of the warrior saint, Cadvan ap Æneas ap Emyr Llydaw. One of Emyr's sons and German's kinsfolk was Saint Amwn the Black, husband to Anna king Arthur's sister, and himself a king or prince of Armorica. German

° To find his nephew described as grandfather to his comrades will surprise no one, who knows the recklessness exhibited on such points. in quarters where genealogical accuracy is nevertheless highly esteemed.

probably came hither from the coast of Armorica, having made use of, if not fomented, the disturbances that agitated that Celtic corner of Gaul. His first business on his return from hence in 448 was to fly to their aid, and mediate between them and Eocharic, who had been sent with the Alani to chastise them. Having obtained a truce for them, he pushed on with all haste to Ravenna, to obtain a ratification of their pardon from Aetius or the Emperor. Here the angel of death was waiting for him, and he never quitted Ravenna, but died there on the 31st of July. The poet Eric closes his career with a story, that seems to make him, in a manner, *the chief of seven*. He worked innumerable miracles at Ravenna, having six bishops for his assessors and the witnesses of his acts,

Hi testes operum multis mansere diebus;

and when his death occurred, as it presently did, his reliques (*exuviae*) were divided between the Empress Placidia, the see of Rome, and the six bishops.

§ 6. Sailing from Armorica he would arrive in the south-west of the island, towards East Cornwall, or Devon. That we shall find, so far as strong conjecture can guide us, true. Brutus of Troy and his followers landed at Totness. Aurelius Ambrosius with his brother Pendragon landed at Totness. Totness^P was the mart of fables and mysteries, both Post-Roman and Ante-Roman. The concurrence of the two great fabulous debarkations at this obscure western port, intimates to me that some landing, venerable and auspicious in the sight of those who wove these webs of fable, did really occur there. Since

^P The prophecy, ascribed to Merlin Ambrose, predicts the oppressive reign of the wild boar of Totness. Galfrid. Mon. vii. c. 4. Alanus bishop of Auxerre in his Commentary simply says, *Totonesium littus est unde a Majori Britannia in Armoricum regnum navigatur*, and offers no farther explanation. Alan. in Merl. L. vi. p. 242.

Ambrosius, coming from Armorica, landed there for the express purpose of attacking and destroying Vortigern, *the very point in which the legend of St. Garmon blends and identifies itself with that of Ambrosius*, there is reason to suppose that one (or both) of the voyages of Germanus was directed to that point. The plan upon which the fabulous origins of the British people were laid down in the Brut, and elsewhere, was that of disguising as mythi of primitive Britain the strange circumstances of the new Britain separated from Rome. Lludd ap Beli and Llevelys, quite undeniably, relate to the affairs of Vortigern and Hengist. Bran ap Llyr has relation to the Coracina Sacra introduced in the days of Eugenius son of Maximus, and more openly revealed in the Arthurian days; the organization of bardism by Plennydd, Alawn, and Gwron, to the early life-time of Gildas; and the reign of Dyvnwal Moelmud, to regulations compiled, and structures erected, in the Mithriac æra. The arrival of Brutus from Tours⁹ in Gaul, his landing in Devon, and the partition of his country into the new and unheard-of names and divisions, Alban, Lloegyr, and Cymmr, (a division naturally arising out of the unhappy state of the country) is equally a legend of the nation's *recommencement* disguised as one of its *commencement*. Joseph of Arimathea's legend *expresses* the epoch of our Lord's passion and of primitive Christianity, but it *means* the much later epoch at which the mysteries of the Greal were planted on these shores. The second visit of Germanus to the west of Britain is perhaps as likely a date as conjecture could furnish, for the original foundation of the Bangor Wydrin in Avallonia. In his time the Provincials, though harassed, still held the bulk of their territory; the Cymm'ry were not yet supreme; the Saxons were only known as

⁹ The fountain-head of all these iniquities, flowing from Martin.

roving pirates; the richest and most civilized part of the Roman province had scarcely yet received a name of Bardic jargon, its ruin was yet to come, and it was still^r first in importance; and Verulamium or St. Albans, was still the most accredited resort of the pious. If all St. Garmon's ecclesiastical foundations are placed by the Welsh in Wales, that has arisen from their adaptation of his history to a subsequent state of circumstances.

The double part Germanus acted is apparent in the incompatible positions he holds, in two calendars of extreme variance. He was a Roman of Gaul sent over by the Roman metropolitan or pope, to put down a heresy congenial, rather than otherwise, to the notions of the Cymmry, and a strict observer of the rites and festivals of the Roman and other Latin churches. But he was nevertheless cherished and commemorated in all ways of honour; and with all praise, direct and open, or indirect and veiled in cyvrinach; by bards, bardists, and quatordeciman schismatics. Such was not the lot of those, whose blood was shed for the undeniable church of Christ, and of whom Gildas bears record, Saint Albanus of Verulam, and Saints Julius and Aaron of Caerleon. These belonged to an earlier and entirely distinct Hagiography.

§ 7. The design included in these machinations was a great one. Affairs were hung up in suspense between the great and yet venerated, but languishing, Roman Empire, and the rising, encroaching, and improving powers of Barbaria. And the Christian and Pagan schemes of religion trembled in the same balance. By a fusion of the essentials

^r The practice of insulting and abusing the Lloegrwys expired with the Beli Bardism. The more recent practice is to pass them over lightly; to take little or no notice of the ruin of this island betwixt Humber, Tamar, and Severn; to enquire discreetly little into the causes of that ruin; and to contract the whole topic into a eulogy on certain western mountaineers and warriors, who got the name of Cymm'ry.

of the various heathen mysteries, all coalescing in that one point, to which Macrobius and other Neo-Pythagorical Mithriacs direct them all, with the language, names, and forms of Christianity; and by converting the loftier and more mysterious parts of Christianity into an awful all-engrossing object of zeal and faith, such as the piacular atonement, Sacramental Presence, and communion therein, were thought insufficient to supply; one great mundane empire, Romano-Scythic, might be constructed politically, and animated morally. It is that idea, which a Vandal Stilicho, an Aetius of hybrid race, and a Suabian Ricimer, were unable to realize. Britannia offered the requisite fulcrum for their lever. It was in a great measure Roman, but independent of the laws and government of Rome. It was barbarian and semi-pagan, in its Celtic and Druidizing districts. And it had acquired in Armorica a large and commodious, yet safe and private, channel of communication with Europe; an umbilical chord, uniting its life to that of the Continent. Thus Britannia became the capital seat and centre of the great crisis or syncretismus, of the great union, of the great secret of secrets; and, through the channels of secret knowledge, became known to the very ends of the earth as such. She became *the Sacred White Island of the West, beyond the Romanic shores*.

In this attempted crisis, Judaism was a most important ingredient. But real Judaism would serve no better than true Christianity. If St. Simeon the Huntsman was father of a Moses, it was the Moses of the *Siege Perilleux*. And the Moses who sat in that central seat was Brumantius, i. e. Julianus. Those Jews whose *Prophets* joined with Julian in adoring the *Κρείττων*, could only be the Essenes. For they only boasted of prophets after the cessation of prophecy, and they alone adored^s Julian's deity. The jealous persecution which Valens carried

^s To this Josephus speaks clearly enough, in B. Jud. 11. c. 8. s. 5. s. 9.

on in Syria, against all the mystics and magicians whom Julian had patronized, must have probably ruined the affairs of that sect, and dislodged them from their ancient cœnobium at Engaddi by Zoar. The knowledge of their subsequent movements is a desideratum. But Attila (of whose connexion with Neo-Druidism we became fully aware, in considering his titles of Arthur and Daniel Dremrudd) in his kingly style, after enumerating various nations over whom he reigned, averred himself to be “descended from Nimrod the Great, and nursed in Engaddi.” Nothing can be more certain than it is, that he was born and nursed at a great distance from that place, and never approached it. The only possible meaning his words can bear is, that he was instructed in the mysteries of the Essenians, and valued them upon a par with his highest titles of sovereignty. His original nurture had been among people exceeding the other barbarians in rudeness and ferity, equally unacquainted with the huntsman king of Babel, and with the Pythagoreans of Palæstine. When and by whom was he regenerated with the nurture of Engaddi? Should Priscus^t be ever given to the world, that question may obtain some sort of answer. If he did not receive it from Bishop Lupus (who pacified him at Troyes, followed him all the way to the Rhine, and was driven from his see for his transactions with him), but had some previous initiation, we shall at any rate believe that they were brother initiates. It is probable that

^t The existence of his work at the Vatican in modern times is not merely attested by Raph. Volaterran and Robert Constantine, but it has been remarked that the Jesuits Forcadell and Munster, as well as Moreri, appear to quote portions of its contents. See Herbert's *Attila and his Predecessors*. It may be added, that the Jesuit Inchoffer also quotes, from Priscus by name, a story not extant in his printed fragments. *Ann. Eccl. Hung.* p. 2. Sir Michael Scott (of wizard celebrity) had long previously quoted the same tale from a Greek historian, whom he calls, but I think from a slip of the memory, Eusebius. *Mensa Philos.* 2. c. 21. His quotation is circumstantial, and its words are of some value; though quite irrelevant here.

he did receive it from Lupus, for the Style of Attila is suited to his acme of power, at which time he became intimate with the Gaulish saint.

When the Arthurian, that is Attilane, island received the crown and sceptre of David, the magic wand of Moses, etc. we are clearly to understand that it became the new Engaddi and the residence of the central Essene lodge. Since the monarch, who ruled from the Rhine and Baltic to the borders of China, delighted to style himself *nutritus in Engaddi*, it is no wonder, if Britannia was famed from West to East as a place of strange sanctity. And is not Britannia herself the "nec inferior" Jerusalem" of the "junior magis quam minor Moses?" In the year but one after Lupus's recorded visit to Britain, and in the same year that Germanus sent Moses Patricius into Ireland, the disasters^v of the Alter Moses *in Cretâ* are said to have occurred. But I feel unable to determine, whether they relate to any actual calamity; or whether the story arose by confounding the real Jerusalem in Syria with the allegorical Zion in the West.

§ 8. Another Gallican divine deserves brief notice, Faustus Regiensesis, bishop of Reii Apollinares or Regium. He became the third abbot of Lirina in 433, and was bishop of Regium in 462. Sidonius Apollinarius in 481 or 482 addressed to him an epistle, which states in unequivocal terms that Faustus was then *upwards* of 100 years old and in vigour of health, but does not say by how much he had exceeded the century. He was therefore born in or before 381, and he was a native of Britannia. Not to mention that the Armorican colony was then only about to exist, it is certain that the insular Britain gave him

^u So far as it hath locality, for the association or Church was in one sense the Zion of St. Lupus.

^v The second of the mislaid references in Neo-Dr. Her. p. 148, is Paul Diac. Hist. Misc. xiv. p. 413. ed. 1603, jussitque ut comarum schemate semetipsos involverent.

birth. Legi (saith ^w Apollinaris) volumina tua, quæ Riochatus antistes ac monachus, atque *istius mundi* bis peregrinus, Britannis tuis pro te reportat. It was the second voyage or pilgrimage of Riochatus to *that world*; and the island Britain (as we shall shortly observe more at length) was regarded not only as a transmarine country, but as another world. Those words are conclusive. However, he adds, that Faustus would bequeath his body to a foreign country, but his works to his own (te relicturus externis, tua proximis); and Armorica would not, I think, be called foreign or external in respect of the rest of Gaul.

Sidonius pleasantly relates how he followed Riochatus, and extorted from him a perusal of the volumes which he was bearing from Faustus to the Britons; a clear proof of the strict intimacy and friendship between the two prelates. Riochatus is said “mysticæ gazæ clausis involueris clam ferre thesauros,” from which it may be supposed that the writings sent to Britain were private, and not any of those works which Faustus published in Gaul. Their tendency cannot be collected from the epistle. But the time at which they were sent was one of extreme trouble and anarchy. It was nine or ten years after the Plot of Long Knives, six or seven years before the death of Hengist, and probably anterior to that of Vortigern. It was however in the days of the Ambrosians, and considerably subsequent to the erection of some of the great Megalithic circles. The messenger was, seemingly, an Armoric-Briton. His name Ri-o-chat signifies Chieftain of Battle. That was, from St. German’s days downwards, the mode of private communication with the islands. The works of Faustus are considered infected with the error called Semi-Pelagian, which turns upon the

^w Lib. ix. Ep. 9. Domino Papæ Fausto. Savaron’s conceit that Riochatus, by being both priest and monk, had twice renounced this world and its vanities, is frivolous; and it also confounds *istius* with *hujus*.

question of Preventive Grace. There is a story in * Nennius and Marcus Eremita, of which the folly and great anachronism induce us to reject the literal sense, and to suspect some bardic cyvrinach. Vortigern, after his marriage with Rowena, got his own daughter with child. Germanus with all the clergy of Britain came to rebuke him. But he had forewarned the girl to swear the child to Germanus himself. Germanus took the child to himself, and reared him till he was adult; and then sent him to Vortigern, to claim recognition as his son. Vortigern fled into Gwynedd with his magicians, and was shortly afterwards burnt by fire from heaven. This son of incest was Faustus, quem Sanctus Germanus baptizavit, enutrivit, atque docuit, et condidit locum magnum super ripam fluminis quod vocatur Renis, et manet usque hodie. I had suspected an allusion to the bishop of Riez, before I saw the similar suggestion of Mr. Gunn. Nor should I be loth to entertain the idea, persuaded as I am, that Vortigern's sons Gwrtheyyr and Cyndeyrn are also creatures of the cyvrinach, Usher imagines that the river Renis is the Rumney, dividing Monmouthshire from Glamorgan. But no Llan-Faust or Capel-Faust is to be heard of thereabouts. And the word *Renis* may be formed out of an abbreviation of *Regiensis*.

We find in history, the Briton Faustus of Riez in active communication with Britain in 481 or 2, towards the critical and closing period of Vortigern's life and reign. And we find in fable, a certain Faustus of Renis, a disciple of St. German, more or less instrumental in his last flight and ruin. Here we seem to detect some connexion between the Ambrosians of Britain and the surviving friends of Germanus and Lupus in Gaul, carried on through Celtic Armorica; and somewhat

* Nennius, c. 38. ed. Gunn, p. 67, 8.

the more remarkable, for being conducted by a man who had outlived a century.

§ 9. Brittany was originally embarked in the same boat as Britain. It simultaneously[†] and conjointly shook off the Roman authority, in the days of Honorius. It was, in effect, founded by Maximus, father of that Eugenius or Owain, who (as there is really reason to believe) first reigned in Post-Roman Britain, and first lent the aid of civil power to the establishment of the ineffable mysteries. Its ecclesiastical obedience was the Turonian-Martinist. It was under the especial protection of Germanus, it sent forth the congregation of Garmon, and it served as a secret channel and a Celtic interpreter for his negotiations; and seems, through its monk Riochat, to have kept up the communications of Faustus.

When, therefore, it was announced that Monsieur de la Villemarquè was collecting the remains of the Bas Breton minstrelsy, some faint hopes arose of recovering portions of ancient Bardism. But they were little gratified. All, save one, proved to contain mere popular legends and fairy tales, similar to those which are yet current in Ireland and the Highlands; and of so low a type and character, that those in which Merddin Emmrys figures call him by his French-Romance name of *Merlin*. Of Daniel Dremrudd not a vestige is to be found in this collection.

But it contains one poem,[‡] really composed in Neo-Druidism, and presenting all its most fearful characteristics. It is ascribed to that Gwinc'hlan, whom the editor has preferred to term Gwenc'hlan, and who seems to be the only cynvardd of that country of whom even the name has come down to the moderns. He was the reputed author of

[†] Zosimus, vi. c. 5, 6.

[‡] Villemarquè Barzas Breiz. 1. p. 2.

a volume of prophecies, foreshowing the destinies of Brittany, and analogous to the prophwydoliaeth mawr or Great Prophecy, which is ascribed to Merlin Ambrose, and was composed, in its original shape, before ^a A. D. 745. Father Rostrenen ^b mentions it as follows. "What I have discovered most ancient in the Celtic or Bretonne tongue, is the ms. in the Bretonne tongue of the predictions of the Breton astrologer Guinclan, who is yet very famous among the Bretons, and is commonly called by them the Prophet Guinclan. At the beginning of his predictions he mentions that he wrote in the year of grace *two hundred and forty*, and dwelt between Roc'hellas and the Porz-gwenn, that is, in the diocese of Treguier, between the towns of Morlaix and Treguier." Dom Taillandier, ^c in his Preface to Dom Lepelletier's Dictionary, hath what follows. "It is not surprising this language should be so little abundant. For we have scarce any written manuscript of it. The oldest that Dom Lepelletier found was a ms. of A. D. 1450, being a collection of the predictions of a pretended prophet, named Gwinglaff." The date of 240 must have been erroneously given by Rostrenen, and seems altogether absurd, for Brittany did not then exist. Some other lexicographer ^d cited by Monsieur Villemarquè states, what no doubt is true, that his prophecies bore the date of 450. The manuscript, which was at Landevenec, is unfortunately lost. But no one will give credence to that date, which is anterior to the introduction of the Christian æra into chronology; and the real date of this bard is quite unknown. These prophecies, purported to have been delivered on the

^a Because it fixes 300 years for the sojourn of the Saxons in Britannia. Galfr. Monumet. vii. c. 3. Gildas, c. 23. p. 117. Lugd. 1687. It has subsequently been added to.

^b Dict. de Rostr. preface, p. 9.

^c Preface, p. viii.

^d Dict. Français-Breton, 2. p. 468. cit. p. xi.

Mount Menè-Brè. A fragment of them is given by the Abbè Manet^e in these words. “The day shall be, when the descendants of Brutus “shall lift up their voices on the Menè-Brè. Hither shall they come, “to admire the generations of yore, and the times of which I could “fathom the profundity.” A gentleman named Pengwern is said to have been^f successful in recovering some other fragments, orally preserved.

It seems to me, that his name is traditionally formed in *clan*; but that the ms. of 1450 formed it in *claff*. These are synonymous, and both express malady, infirmity, or bodily imperfection. The former part, gwyn or gwen, is well known as meaning white, with other secondary meanings. He is said to have been blinded by a hostile prince, and thrown into a dungeon, where he died. The prince was afterwards slain, a victim to his prophetic curses. That he was cruelly deprived of sight, appears in this poem; and seems to be expressed in the titles Gwenc’hlan and Gwinglaff, by which he is now known. The rest of the story is, I believe, made up from a misapprehension of the same poem.

In answer to the enquiry of its editor, whether it is “erroneously or with reason” ascribed to Gwenc’hlan, my humble opinion of it is, it is the genuine^g effusion of the man so called; and whatever his date may be, that it was as old as the existence of Neo-Druidism in all its terrors. It is no faint and popular reminiscence of departed faith and manners, but a vivid and dire reality from the lips of a *Bardd Beli*. That the general prophecies in the lost book of Landevenec were of

^e Hist. Petite Bretagne, 2. p. 98.

^f Barzas Breiz, 1. p. xiv.

^g Whether it was originally spelt according to the Celtic patois of Cornouailles, to the peasants of which district we owe this edition of it, may well be doubted; the more so, since the place, which he mentions as his residence, does not belong to that district.

the like archaic type, is more than I will venture to surmise. The false date introduced into them must, at any rate, destroy their character for authenticity.

DIOUGAN GWENC'HLAN, PE GWINC'HLAN, PE
GWINGLAFF.

- When the sun sets, when the sea swells,
I sing upon the threshold of my door.
When I was young I used to sing,
But being old I sing still.
- 5 I sing by night, I sing by day,
But I am sad nevertheless.
If I go with my face downcast,
If I be sad, 'tis not without cause.
On account of fear I have no blame,
- 10 Of being slain fear have I none.
On account of fear I have no blame,
I have lived long time enough.
When^b I shall not be sought I shall be found,
And when I am sought, I am not found.
- 15 Little matters it what may chance,
That which must be, will be.
Need is, that every man die thrice,
Before he can have final repose.
- I see the hog coming forth from the wood,
20 And he is grievously lame, his foot wounded.
His mouth gaping and full of blood,
And his bristles grey with age ;
And his little pigs round about him,
Because of hunger great their grunting.
- 25 I see the sea-horse coming against him,

^b Death comes unexpectedly ; and, when it is expected, it frequently comes not.

- The shore quaking for terror the while.
 He is as white as the bright snow,
 On his head are horns of silver.
 The water is boiling beneath him,
- 30 With the thunder-fire from his nostrils.
 Sea-horses around him are crowding, thick
 As the grass beside a pool.
 Hold thou fast, hold thou fast, sea-horse!
 Strike on his head, strike thou well, strike!
- 35 The naked feet are slipping in the blood.
 Harder yet! strike thou! harder yet!
 I behold the blood like a rivulet.
 Strike thou well! strike thou! harder yet!
 I behold the blood up to his knee.
- 40 I behold the blood like a pool.
 Harder yet! strike thou! harder yet!
 On the morrow thou shalt have repose.
 Strike thou well, strike thou well, sea-horse!
 Strike on his head, strike thou well, strike!
- 45 When I was softly slumbering in my cold tomb,
 I heard the eagle calling in the night.
 Upon his eaglets he called
 And upon all the birds of heaven.
 He said to them as he called them,
- 50 "Rise ye speedily upon your wings!
 Not the rotten flesh of dogs or sheep,
 But flesh of Christians we want to have."
 Aged sea-raven¹ (or cormorant) tell me,
 What thing holdest thou here?
- 55 I hold the front of the chief of the host,
 I will have his two red eyes.
 I scratch his two eyes clean out,
 Because he has torn out thine.

¹ Morvian.

- And thou, O fox, say unto me,
 60 What thing holdest thou here?
 His heart it is that I hold,
 Which was as void of truth as mine;
 It has desired to slay thee,
 It has been slaying thee long since.
 65 And thou say to me, O toad,^j
 What doest thou there at the corner of his mouth?
 I have posted myself here
 To wait for his soul that is coming;
 In me shall it be, whilst I live,
 70 For a grievous ruing of his offence
 Against the Bard, who dwelt erewhile
 Between Rochallaz and Porzgwenn.

There is not the slightest probability of this ferocious poem having been the production of a pagan. The tradition of his hostility to the Christian clergy implies no such thing. For the hatred of the Beirdd Beli not only raged against the Catholic priests (whom alone the people of Brittany recognize) but was, at times, no less violently directed against the Culdees, or monk priests of the leaven of Sulpicius Severus and Germanus. We may learn that tradition did not really mean him for a pagan, from her making him date the spurious works she ascribed to him by the Christian year of grace. The inference drawn from vss. 51, 2, is contrary to that which they furnish; for "flesh of Christians," when set in opposition to that "of dogs or sheep," simply means human flesh. He held the great heresy of

^j The black toad, the salmon,
 With a hundred claws on him,
 The crested spotted snake,
 Are a hundred souls through sin,
 Who shall be punished in the flesh.

Britanny and the British Islands in its fiercest and most undisguised form, that of the Bards of Beli; but he was as much a Christian as Aneurin or Merlin.

In the second of those three parts, into which the editor has judiciously divided his poem, the Bard presents to us a vivid *proso-popœia* of the slaughter of his enemy and (I apprehend) of all his family. Yet it does not appear clearly to me, that his words (which are all *verba de præsentī*) purport to be a prediction of that event, previous to its occurrence.

But the third part of it describes him as recumbent in what he calls his tomb, and dreaming *dæmoniacal* visions. I suspect the notion of his having ended his days in a dungeon to be formed on a misconstruction of those words. I understand them of a *cistvaen*, or dreaming cell, in which he lay for the express purpose of divining by dreams, and which had the form^k of a stone sepulchre or coffin. It was a Druidistic imitation of the old Druidical method of dreaming in places of sepulture.

There are two other great points of Bardic doctrine in the poem of *Gwinc'hlan*. The first is the doctrine of the three worlds or cycles of existence through which every human soul is destined to pass,

Need is, that every man die thrice,
Before he can have final repose.

And the second is the metempsychosis into a toad. These two beliefs are often confounded together, but they are distinct affairs. The cycles are three, but the metempsychoses are of unlimited number; and each^l cycle of a man's existence must be composed of numerous

^k See Fenton's *Pembrokeshire*, p. 414.

^l The many changes described in the metrical *Hanes T.* are evidently not in cycle *Abred*, but in cycle *Gwynvyd*.

minor transformations. For the Cad Goddeu boasts of not less than eighteen such, and the Anghar C. of twelve. It is impossible to elicit the doctrine of *three deaths* from that of the three cycles of existence, without the doctrine of emanation from and re-absorption into God; which we may, therefore, consider as implied by Guinc'hlan.

CHAP. V.

EMIGRATION OF BACHARIUS.—MOCHTEUS OF LOWTH.—HIS LEGEND.—
PORCINE TITLES AND MYSTERIES PECULIAR TO THE BRITISH ISLANDS.
—MOCHTEUS AND BACHARIUS BOTH HAD PORCINE TITLES.—THEIR
IDENTITY.—REMARKS ON MURATORI.—TRANSLATION OF THE APOLOGY
OF BACHARIUS.—ITS LAMENESS.—BRITANNIA HIS COUNTRY.

ΠΑΡ ΠΑΚΥΑΟΝ ΒΑΛΑΝΟΝ Τ' ΕΒΑΛΕΝ ΚΑΠΗΟΝ ΤΕ ΚΡΑΝΕΙΗΣ
'ΕΔΜΕΝΑΙ, 'ΟΙΑ ΣΥΕΣ ΧΑΜΑΙΕΥΝΑΔΕΣ 'ΑΙΕΝ 'ΕΔΟΥΣΙΝ.

§ 1. THE next head of historical evidence to an apostatic heresy is the Apology of Bacharius. This author (otherwise, but not correctly, styled Bacharius) is mentioned by ^mGennadius of Marseilles, who flourished about A.D. 490. He speaks of him in these terms; of which we shall see the inaccuracy. “Bacharius, a man of Christian philosophy, wishing to devote his leisure to God naked and unincumbered, chose even to go abroad from his country in order to preserve the integrity of his life. He is said to have published agreeable little works. But I have only read one of them, the *Libellus de Fide*, in which he satisfies the pontiff of the City, against fault-finders and the defamers of his peregrination; and indicates that he undertook it not from the fear of men, but of God, in order that, coming forth from his

^m De Viris Illustribus, c. 24.

land, he might become a co-heir of Abraham the patriarch." The publication of his *Fides* or *Apologia* in Muratori's "*Anecdota Bibliothecæ Ambrosianæ*" enables us to pronounce, that Gennadius had read it with very little attention. For he no where gives any account whatever of his reasons for abandoning his country; nor explains whether it arose^o from fear of men, or any other cause. It is likewise totally false, that he wrote in answer to any persons who had condemned his peregrination. He wrote in reply to those who said, (as he represents them) that no man, coming from such a country as produced him, could be free from taint and entitled to confidence. From which sentiment it would result, that he was very right to leave his country, and the sooner the better; but that, even when thus left, its infamy must always cleave to him. A widely different proposition from that stated by Gennadius. His apology for himself appears to have been accepted; for we find him, in another^p extant treatise, his *Epistola ad Januarium de Recipiendis Lapsis* or *de Reparatione Lapsi*, interceding for the re-admission to communion of an incontinent but penitent monk, in a manner which seems to imply that his own ground was then made good. And the honourable mention made of him by Gennadius, as well as the preservation of his writings in the church, serve to evince the same.

Though all his apology hinges on the state of his country, strange to say, he never names it. He abandons its cause entirely, and loads

ⁿ Vol. ii. p. 9—26. This learned work was published by that extraordinary scholar in his 25th year, and was his first introduction to the European public.

^o The *Acta Eruditorum*, Lips. 1699, cited by Oudin *Script. Eccl.* i. 1176, state that he emigrated ut doctior exinde sacræque religioni addictior evaderet; another sheer fiction.

^p In *Bibl. Patrum*, iii. 560, Paris, 1589. Cited also, by Fulbert of Chartres *Epist.* 81, in *Bibl. Max. Patr.* tom. xviii.

it with such a weight of odious comparisons, as his enemies could not have outdone. But he seems studiously to avoid, as a name almost unutterable, that of his native land. Yet we find it stated in several modern writers, that he was a Briton, and the very same man who was employed in Ireland, under the pretended Saint Patricius, by the name of Mochteus. Bale^a misspells that name Macceus, to which others have added the epithet of bard or prophet, Macceus Vates. And he states, that after various studies of learning in the college of Caerleon, Bacharius devoted his youth entirely to mathematical pursuits. But afterwards, having arrived at advanced years, and wishing by Christian philosophy to devote his leisure to God, he undertook a peregrination to preserve the integrity to which he had attained. He adds, that he wrote a little book, addressed to Pope Leo, as it is said, in answer to fault-finders who defamed his peregrination; and that he flourished, as an old man, in the year 460, while Vortigern was reigning in Britain. He wrote (according to Bale) three treatises, *de Fructu Pœnitentiæ*, *de Fide Perseverante*, and the *Prognostica Nativitatum*; of which the two former are the same, under different titles, that I have already mentioned. The same statement is copied^r by Pitts, and has the sanction^s of Nicholas Harpsfield; and is mentioned doubtfully by^t Alford, but with this variation, that he flourished in 443, being the 4th year of pope Leo, and the 6th of Vortigern. The Benedictine Dom Bernard Pez, in his notes upon^u the *Anonymus Mellicensis*, says “An. Chr. 440;” which would make it doubtful, whether Sixtus III. or Leo the Great was in the chair, for Sixtus died in March

^a Bale cent. 1. n^o. 46.

^r *Illust. Brit. Script.* p. 88.

^s *Hist. Eccles. Angl. sæc. 1. c. 22. p. 35.*

^t *Annal. Eccl. Brit. ann. 443. Leodil. 1668.*

^u *Apud Fabricii Bibl. Eccles. p. 151.*

440, and Leo was chosen in September. But I am not aware of the grounds upon which these several years are suggested. We must understand the date of his *flourishing* under pope Leo to mean the date of his *Apologia* or *Liber de Fide*; which was certainly addressed to some Roman primate, and, as it is asserted, to St. Leo the Great.

These details concerning our author have not been traced any higher, than to the ex-Carmelite John Bale, bishop of Ossory; a writer whose authority ranks^v deservedly low. Father Colgan^w very fairly remarks, that he is not acquainted with any authority for these statements, which identify our author with Saint Mochteus; but, that he cannot conceive any other origin for the opinion, than either there having existed a positive statement to that effect in some manuscripts, or different copies of the same work having been found, sometimes with one name, and sometimes with the other. In that state the case, as regarding the author, would remain; did I not feel myself in a position to argue that the name Bacharius is nearly an equivalent in signification to the name Mochteus, and through those means to establish the truth of the above premises.

§ 2. Mochteus or Mochta (miscalled Mocchæus^x by Jocelyn) was a native of Britannia, who went over to Ireland, and received from St. Patrick the bishoprick of Ludha, or Lugmagh, now Lowth; where he became the teacher of 100 bishops and 300 priests. The chronicle termed *Annales Ultoniæ* (which is not highly ancient, as it comes down to A.D. 1131) affirms that he died in December, A.D. 534, being fully 100 years after the time of his first meeting with the pretended Patricius. But other legends say, that he offended Patricius by doubt-

^v Entire justice cannot be done him, till the work of Boston or Bury, to which he professes himself indebted, is given to the public.

^w *Acta Sanctorum Hiberniæ*, p. 735.

^x *Vita S. Patr.* c. 134.

ing the longevity of the patriarchs, and expressing his disbelief that any man had ever lived 300 years; for which St. Patrick condemned him to live 300 years. Mochteus was consequently obliged to live thus^y long. From this it may be^z suspected, that Ireland contained no genuine record of his death. Another Irish^a bishop, who left the island never to return, was also said to live 300 years. The same Ulster Annals quote an Epistle ascribed to him, beginning *Macutenus* peccator, presbyter, Sancti Patricii discipulus, in Domino salutem; for which Usher puts *Mochthæus*, and Ware *Maucteus*. Its authenticity was probably equal to that of the prophecy concerning Columba, which Cumin Abbot of Iona ascribes to him, as Sanctissimus Mochtæus Lugmadensis Episcopus, and the Second Preface of (the spurious?) Adamnanus, as proselytus Brito, homo sanctus, S. Patricii Episcopi discipulus, Mauctaneus nomine. The words of it exhibit a forgery unusually coarse and clumsy.

Mochteus^b was persecuted in his infancy by the magician Hoan, but in after years converted him to Christianity. The magician at the time of his conversion was betrothed to a certain Bridget, but died presently afterwards. Bridget was instructed by St. Mochteus to found a cell or hermitage near a tree, under which aper ferocissimus mitis jacet, qui cellem tibi construentibus in escam parabitur. This is said to be another and contemporary Bridget, not the famous virgin of Kildare.

^y Vide Martyrol. Dungall. ap. A. S. Hib. p. 732. xxiv March.

^z He became bishop of Lowth in 443. O'Connor Suppl. Tigernach. Even if he were then only 30, he was born in 413; and consequently died in 713. It follows, that the legend of his longevity can have nothing to do with the history of Mochteus Magister of Armagh, who died in 889. Colgan A. S. Hib. p. 732. It is mentioned in an ancient Erse poem, which some have ascribed to Saint Columba himself.

^a St. Kieran or Piran. See Alemand Monasteres d'Irlande, p. 26.

^b Colgan A. S. Hib. p. 729, 30.

Yet the ancient metrical hymn in praise of the latter records, that a fierce wild boar voluntarily joined her herd of swine.

In the language of the Neo-Druidic Heresy, its members were swine and the inferior members little pigs. *It is a symbol or metaphor entirely peculiar to the defection from the true faith, wrought in this island, and spread in Ireland; and one in which these islands stand distinguished from every other country in which gnostical and kabba-*

^c It is my belief, that three ideas are combined in the mystic porcinity of Britain, 1. The first is that of the Homeric Circe. Orpheus Argonauticus seems to have been a poet of the 5th century. And he places the island of Circe in the Oceanus, near to Ierne, and to the isle of Ceres (one of the Monas, vide Neo-Dr. Her. 1. p. 12. l. 12.), and terms it Leukaia, which is a mere Græcism of the Latin Albion,

Α[ε]νκᾶιον ποτὶ χέρσον ἀλιστέφρας τε θεράπνας.

v. 1213.

Britain was *then* become the isle of Circe, as she was also become the mystical Creta, Makaron-nesos, and Sacred Isle of the West. See Neodr. Her. p. 144-7. Circe, tuneful daughter of the Sun and the Ocean Nymph, was this island's goddess Ceridwen, the Gogyrvyn of the Bards. Circe's enchanting goblet was the cauldron of Ceridwen flowing with "the stream of Gwion." And the sanctuaries, dedicated (whether openly or secretly) to such uses, were Circean sties to receive the transformed and twice-born. This relates to the true and Homeric Circe, who practised no other transformation than into swine. Some may take offence at this intrusion of pure paganism into the mysteries of heresy. But the Greek Sibylla was a Pseudo-Christain writer, of uncertain sect and origin; and she declared, that some people would erroneously call her the daughter of *Gnostus* and Circe. 'Οὐ δέ με Κίρκης

Μητρὸς, καὶ Γνώστοιο πατρὸς, φήσουσι Σίβυλλαν.

L. 3. p. 483.

Which proves that impious deceivers, conversant with the *Gnosis* in some of its forms, did actually make use of the legend of Circe.

2. The second idea is the omnivorous nature of swine. For the Hermetical adepts (to whose number the Mithriacal Druidists certainly belong) are *essentially*, though in a peculiar sense connected with their philosophy, omnivorous. This is rather a development of the preceding idea, than a distinct one.

3. The third is that of Troy. Troja vulgò Italicè Latinèque scropha vel sus dicitur. Pseudo-Messala de Aug. Prog. Gallicè, une truie. Æneas (whom our Brutus of Troy repeats) brought a white sow to Italy, and founded Lauro-Lavinium where she littered,

Alba, solo recubans, albi circum ubera nati.

The same tale recurs in the British legends of Bangor-Wydrin and Moch-Rhos.

listical mysteries have been cherished. It is likewise one, that belonged in common to the Ecclesiastical and Bardic forms of that defection, and was equally affected in both of those rival methods. In my Neo-Druidic Heresy several ^d pages are given to this striking characteristic.

The solar deity was a boar. Ceridwen was an old white sow, Hen-wen. Swine were sent from Hades, or the regions of Annwvn, to Britain, and propagated by the dæmon Gwydion ap Don. Pryderi, Coll, and Trystan, mighty men of the days of Arthur, were the three puissant swineherds. The bard Merlin used to address all those, who were initiated in his mysteries, as pigs and little pigs; and so, it would seem, in a later age did Llywarch ap Llewelyn. The place upon the coast of Pictland to which the monk Regulus conveyed the bones of St. Andrew, and which now bears the name of that apostle, was previously ^e Muc-Ros, i. e. Nemus Porcorum. That is the same appellation, though in a different dialect, which figures in the following story. Saint Dyvrig Peneurog, (said to have been primate of Caerleon during Arthur's reign, and to have placed the crown on his head) was engaged for many years in teaching a variety of eminent scholars at a place on the Wye in Gwent, which he named ^fMoch-rhos, i. e. the Field of Pigs. It is said in the Liber ^g Landavensis, that he settled there in

This idea, again, is not fundamentally distinct from the two former. For it is not true that the Trojan legend is a mere historical mythus, rejected by the Sect. See Hanes Taliesin, p. 20. Awdyl Vraith, p. 94. Davydd ap Gwilym, p. 106. Nay, that legend is not mytho-historical, but mytho-heretical; exhibiting, as primitive origins, the Post-Roman machinations at the port of Totness and in Britain generally. See above, p. 88.

If readers are not willing to accept the remarks above offered, the mystical peculiarity of these islands must remain an unexplained but peculiar characteristic.

^d Part 1. p. 118—124.

^e See Fordun, 2. c. 48. and a ms. cit. Usher Brit. Eccl. p. 341.

^f Benedict. Claudiocestr. Vita Dubricii ap. Wharton Anglia Sacra, 2. p. 655.

^g Lectiones de S. Dubr. c. 3. p. 77. Rhos is properly a moor or moorish place. *ibid.* p. 325.

obedience to a dream which had warned him to build an habitation and oratory, where he should find a white sow with her little pigs. That is just the legend of Ynys Avallon or Glaston. But the real pigs were the pupils at the college of Moch-rhos, and the original monks of the Saint Greal at Avallon. This pig-teaching prelate was (we are told) consecrated by Germanus and Lupus at the request of Aurelius Ambrosius, and performed the first obsequies of the slain Britons in the Stonehenge, as soon as it was built. The same Germanus elevated the ^h swineherd of Vortigern to the principality of Powys.

But no part of the school of Germanus was more impregnated with the porcine mystery, than the Palladio-Patrician, seated in Ireland. Patricius himself was for six years the swine-herd of king Milcho, whose pigs multiplied vastly under his care. The new form of clerical tonsure was introduced into Ireland by the swineherd of king Leogaire; and, as Leogaire was the king whom (so runs the fable) Patricius converted, that swineherd is nearly identical with himself. The mysteriousⁱ Brigida, his companion in life and death, had the herd of swine with the tame wild boar, and the fat pig whom the wolves pursued in vain, for he found an asylum at Huachter Gab. Macmaic Glas Macglais,^k a giant thirty feet high, whom Patricius raised up from the dead, was the swineherd of a certain king Ricrote. Among his successors wonderful things were done, in the porcine way. St. Kieran^l (his precursor, as well as successor) brought a dead pig to life again; and by miracle created a sow and twelve pigs for the use of his monastery. St. Florentinus,^m a beatified prince of the Scoti, fed

^h Legend. S. Germ. ap. Usher Brit. Eccl. p. 180.

ⁱ S. Brogan Hymn. in Brigid. st. 29.

^k Probi Vita Patric. p. 58. Vita Tertia, p. 26. ap. Colgan Trias.

^l Colgan A. S. Hib. p. 305. p. 459.

^m *ibid.* p. 157.

pigs during no less than thirty-two years. St. Tressanⁿ of Ireland was a swineherd. The legend of St. Aid bishop of Briccium is particularly deserving of notice. A pagan magician^o had lent some pigs to a Christian, and demanded repayment in an equal number and value of swine. The man applied to St. Aid to intercede with the creditor, who proved inexorable. Therefore St. Aid undertook to discharge the debt himself, and gave the magician as many pigs as he required. The latter went home, and locked them up carefully in his sty. But the next morning, when he went to feed them, he found no pigs at all; and thus he learnt that magic was useless against Christianity. It does not appear from this moral tale, whether the bishop had deceived the pagan by a mere prestige or optical appearance of pigs, or whether he gave him real pigs and then spirited them away.

The word *moch* signifies a swine in the British tongue; and agrees to the word *muc* for the same in Gaelic. But *moch* is, of all their synonymes, the term peculiarly applicable to swine, when they are named allegorically, to represent persons admitted to the ineffable mysteries. For that word (saith the ^pMabinogi) was invented by Gwydion ap Don, to describe the swine that had been sent by Arawn king of the Infernal Regions. That word or its derivatives are of continual occurrence in the history of Patricius and his disciples. St. Moch,^q son of Conis, was that apostle's nephew; but as Colgan says, "Moch, rectius Rioch," we will pass him over. St. Mochua^r or Mochæus, was found by St. Patrick keeping swine near Breattan, and was instructed by him in the elements of learning. After sometime he

ⁿ Colgan A. S. Hib. p. 271.

^o *ibid.* p. 420.

^p That of Math ap Mathonwy.

^q Jocelyn Patric. c. 50. Colgan A. S. p. 259.

^r Jocelyn, c. 37. Patr. Vita 2^{da}. c. 32 ap. Colg. Trias.

returned, and again met with Mochæus; and while they were conversing upon holy things, a staff fell from heaven of which the head rested on the bosom of Patricius, and the point on that of Mochæus. Warned by this miracle, Patricius raised him to the successive degrees of the ministry, and placed him as bishop over the church of Antrim. Having been raised by him from a swineherd to a bishop, he promised to the apostle the annual tribute of a pig; which tribute used to be faithfully paid by the church of Antrim to that of Down. St. Mochoe-moch, whose name seems to redouble the word, distinguished^s himself by the miraculous discovery of a herd of lost swine. Mochta (of whom we treat) founded St. Bridget's sanctuary where a boar lay under a tree; just as Bangor Wydrin in Avallonia (the Saint Greal sanctuary, which claims St. Patrick for its abbot) was built where the sow lay under the tree.

Bishop^t Ængus or Æneas the Culdee, who died in the 9th^u century, assures us that Ireland enjoyed no less than thirty-four saints of the name of Mochume, and fifty-eight of the name of Mochuan. To these may be added the Mochelloes, Mochallan, Mochtean, and the female saints of the name of Mochanna. I cannot doubt of their formation from the British word *moch*, a pig. The conversion of Ireland to a pretended Christianity, was mainly effected from Britain; and her far-famed Patricius was himself a missionary from Britain. *Moch* was the word chosen by Gwydion son of Don (or Dominus) to describe the swine of the occult regions. He was manifestly a Dæmon or demi-god, the Mercury of their^v Hermetic arcana. Yet we find, in the Pedigree of Saints, that St. Patrick himself^w was a lineal descendant

^s Colgan A. SS. Hib. xi. Martii, p. 591.

^t Angus Keledeus cit. Monast. Hibern. in Introduction.

^u In 819, 824, or 830. Colgan A. SS. Hib. p. 582.

^v See above, p. 56.

^w See Bonedd y Saint, p. 50.

from Gwydion ap Don. He is there styled Sant Padric ap Alvryd ap Goronwy ap Gwdion (or Gwydion) ap Don. Therefore we need not wonder, to meet with such perpetual *mochs* among the disciples of the swineherd Patricius. *Names in MOCH were peculiar to saints or religious persons.* Father Colgan's third index, which is confined to such persons, furnishes no less than thirty-nine such names, from Mochaibeo to Mocufer. But his fourth index, which is of the names of laymen, gives only one such name, that of Moctigern, father of St. Lactan. That evinces the secret of these names to be a religious one. Indeed there are some traces of these names in *moch* being agnomina, and not the parties' own true names. For the real name of the Mochoemoch above alluded to (many had that appellation) seems to have^x been Pulcherius. Another^y was S. Mochoemocus Cruthnech sive Camber, the Pict or Cambrian. St. Cronan son of Barra was otherwise^z called Mochua. Mochuda was the surname of^a St. Carthagus. St. Servan, disciple of Palladius, called St. Kentigern^b Mochohe. I know not, whether it will be contended that all this deluge of *moch* flows from the adverb *moch*, *early in the morning*. But if it is, I shall disbelieve it.

I do believe, not only that St. Mochta derived that title from the same British word as all the rest of this Irish hierarchy, but that the name under which he is said to have introduced himself at Rome, Bacharius, is an equivalent appellation, expressing in the Erse tongue

^x Britannia Sancta, l. p. 172.

^y Colg. A. S. Hib. p. 139.

^z Colg. A. S. Hib. p. 89.

^a See Usher Brit. Eccl. p. 472. 476.

^b J. Tinmuth. cit. Cressy Church Hist. p. 231. Rouen, 1668. He says, that, *in his country's language*, it signified "my beloved child." But what language that is, I cannot say. For the same John of Tinmouth (if I rightly understand Usher) described Servan as the son of a Canaanite by an Arabian mother. Usher Brit. Eccl. p. 353.

the same sense as the other was intended to express in the British. *Bachar*^c signifies, in its primary intention, the mast of oaks or beech trees, being the pannage of swine; and, in the second intention, *any sort of pig's meat*. Consequently *Bacharius* is a name formed from the Irish language, to express a man who tends pigs as they feed in the woods, or who otherwise feeds swine.

. Tardi venere subulci,
Uvidus hibernâ venit de glande Menalcas.

His name is spelt thus, and not *Bacharius*, in two ancient^d mss. of *Gennadius*; and in the *Milan* and *Caius*^e College mss. of the *Epistola ad Januarium*, consulted by *Muratori* and *Pitseus*. It is certain that *Bale* was entirely ignorant of these matters, and could neither spell nor construe his appellations. By these means it is confirmed that he spoke upon some grounds, as *Colgan* had supposed; and furthermore that he had not been incorrectly informed. We are led to acknowledge that the stranger *Bacharius*, who emigrated to Rome, was the Briton *Mochteus* who had previously officiated in Ireland.

In illustration of which position we may observe two points; that he addresses the patriarch of Rome by the style of *Brother*, which in ^f*Muratori's* judgment only bishops did; and that, besides being entitled

^c See *Begby's Irish Dict.* in vocabulo.

^d *Codices Martiniensis et Corbeianus.*

^e The *Caius* ms. begins and ends, *Incipit, and Explicit, Liber Sancti Bacharii*. It is still preserved in the library of that College.

^f His reason for retaining some doubt as to the rank of *Bacharius* is one, which rather seems to me a confirmation, viz. his saying *neque enim tam stulti sumus, ut quibus capita pro sanctificatione submittimus, his corda nostra humiliare nolumus*. This, he thinks, bespeaks him *episcopis subjectum*. But is not every bishop *episcopis subjectus*, unless he deny the Church and her synods or councils? Nor does he explain what he would understand by *sanctificatio*. It is Episcopal Consecration by imposition of hands. The same word is used for the consecration of the Eucharist.

in the Milan ms. Sanctus Bacharius Monachus, there are (in the same^s editor's opinion) other indications of his monastic profession. But Mochteus was both a bishop and a regular.

§ 3. Muratori has argued that he was not a Briton, because Britain laboured under no such taint of heterodoxy and impiety, as both he himself and his accusers impute to his country. Alas! he was too little aware of the then state of our island, and had forgotten his Gildas. We know enough to judge, whether the character of Britain was such as, of itself, to rebut the British origin of this adventurer. Moreover he makes no attempt to surmise whence he did come, or to shew any other country to which those imputations were more applicable. Bacharius himself makes use of certain expressions descriptive of the political position of his country, which are as nearly as possible decisive of the question. But it will be time to comment upon them, when the reader has been placed in possession of the text of his Apology. But Muratori was so prepossessed with the idea of Britannia being an untainted and Catholic island, that he would not see their plain application, and went out of his way to seek a most harsh and strained interpretation.

§ 4. The surmised date of his apologetic epistle, viz. at some time in the pontificate of St. Leo, is also impugned by ^h Muratori with that want of clear acumen, which occasionally disfigures a little his vast and ever illustrious labours. Si pro culpâ unius totius provinciæ anathemanda generatio est, damnetur (saith Bacharius) et illa beatissima discipula, hoc est Roma, de quâ *nunc* non una, sed duæ, vel tres, aut eo amplius, hæreses pullulârunt, sed tamen nulla earum cathedram

^s Et in hanc rem quædam ejus verba prorsus expendenda supersunt. Anecd. Ambros. 2. p. 7. But I do not perceive that he has anywhere done so.

^h Anecdot. Ambros. tom. 2. p. 4.

Petri, hoc est sedem fidei, aut tenere potuit, aut movere. Muratori construes *nunc* to signify the time of these events; and then replies, that no new heresies did arise at Rome while St. Leo was bishop, and therefore flings back the date of the passage to the earlier epoch when Helvidius and Jovinian flourished. But I should have thought nothing was clearer to the reader of this passage, than that *nunc* is not the time of the events themselves, but the point of time down to which the series of events is computed. "Three, or more than three, heresies may now be enumerated as having arisen in Rome, without impairing her faith and sanctity." Rome was the scene of the disputations of Marcion, Valentinus, Theodotus, Artemon, Novatian, Jovinian, Helvidius (of which last Bacharius makes express mention), and no doubt of divers others. Muratori, on the other hand, neglects entirely to explain, in what sense Helvidius and Jovinian (the assumed cotemporaries of his *nunc*) were three or more than three. They appear to be less. We may, I think, dismiss this rather captious piece of criticism without further ceremony.

§ 5. Considering the author of this apology to be now made out, and his date likewise in a general and sufficient manner, I will proceed to lay before the reader such testimony as he bears to the character and condition of this his native island, while Leo was looked up to as the moderator of western Christianity. Tedious and ineloquent as this production is, its high importance in illustrating the lapse of the British church and people renders superfluous any apology for its insertion at full length. I have deemed it correct, to accept in the singular sense, and translate accordingly, the plural pronoun which he generally makes use of. Because it is, in several instances, applied to matters or sentiments evidently personal to the writer alone; and no grounds exist for imagining that he was attended by any companions in his emigration.

THE FIDES OR APOLOGIA OF BACHARIUS.

Whatever hath been is the same which shall be, and there is no new thing under the sun. And again the Apostleⁱ saith, "all these things were our examples," which in effect is proved at present, since the sacraments of the gospel mystery which were performed of old are celebrated and renewed afresh in the times of our age. Lo! now, so far as I understand, Christ is asking water of the Samaritan woman, when your Beatitude asks for the faith at my hands. So far as I see, it is not my discourse, but my country, that makes me suspected; and though I do not blush for my faith, I am put to confusion for my province. But far be it, oh most blessed! that in the eyes of holy men the stain of the earth on which I was born should seem to defile me. Though after the flesh I have known my native country, now I know her not; and, desiring to become a son of Abraham, I have rejected my country and my connexions. But I say this, because, as the Jews mistrusted the Samaritans, so do some mistrust me; in as much as a certain heresy has brought reproach on my original land. So I am judged in the opinion of certain^j dignitaries, as though I could not be free from the deception of error. In like manner it was formerly said by unbelievers, "Can any thing good come out of Nazareth?"

I ask, were the merits of the apostles diminished by the perfidy and avarice of one of them; though he came, I say not from the same country, but from their very side? Did the fault of the brothers [of Joseph?] disturb the life of the patriarchs? Did the fictions of the false prophets falsify the oracles of the prophets? When Corah the

ⁱ 1 Cor. x. 6.

^j Præsidentum quorundam.

Levite fell into heresy, did his other connexions descending from that family contract a stain from his relationship? When the sons of the high priest offered a strange fire, their brothers performed the sacerdotal office, and by the honour of their ministry showed themselves untainted with the fault of their brethren. When Nicolas the Deacon fell into heresy, the glorious works of the collected brethren shone in the miracles of God.

My country is imputed to me as a crime. Let whoever says this read, that Christ was ^k a Samaritan; in which province was not only heresy, but they were devoted to the sins of idolatry. In the house of Ahab was found Obadiah a servant of the Lord, who was thought worthy to be joined with the bodies of the prophets. A faithful widow was found in Sarepta of Sidonia among the most wicked nation of Canaanites, and was chosen to entertain the prophets. Balaam, a master of idolatry and head of heresy, was admitted to preach Christ. Job was descended from the stock of profane and unbelieving Esau. Ruth, a kinswoman of the family of Christ, is described as a Moabitess, whose origin is forbidden from the doors of the church. Abraham the head of our faith was descended from the race of the Chaldees, to whom the impiety of the magic art is vernacular and natural. The ancient disgrace of their errors is no longer imputed to the Magi, who adored Christ. The spirit of prophecy was permitted by grace to Moses, who was learned in the arts of the Egyptians.

Now, then, shall the error of their earthly province be ascribed to men regenerated in Christ? If I acknowledge my country, yet I blush for her fault. For that city, unto which I am renewed, hath become

^k See John viii. 48. This language, though inexact in rabbinical geography, which distinguished Galilee from Samaria, was not so in respect of the ancient kingdom of Israel.

to me both country and native land. Let no earthly affinities be ascribed to me, since I am aware that I have renounced them all. Whoever it is that esteems me an infidel for my connexion with my province, let him know that he is himself an infidel, for he has either forgotten, or considers uncertain, what he must know that he confessed in Baptism. For surely he can not have relinquished his own earthly connexions, who condemns me for my country's error. It is true, that according to rules of human institution the father gives the fatherland. But how can I be said to have a country upon earth, who am forbidden by the heavenly precept to call any land my country or to have any? Do you, who blame me for the error of my country, wish that I should prove this to you by evident examples? Did not the Novatians, who differed from the Catholics in this sense, contract the leprosy of a shameful heresy by their perverse judgment, *eo quod anteactam culpam*¹ *seriem crediderunt etiam posteris adscribendam, et non tam hæresim odere, quam plebem?* If a generation is to be anathematized for the fault of *one entire province*, then let Rome, that most blessed disciple be also condemned, from which now not one, but two, or three, or more heresies have sprung up, and yet none of them has been able either to possess or to move the chair of Peter which is the seat of the faith. And lastly, let all the provinces be condemned, from which the various rivulets of error have flowed.

That vessel of election and teacher of the Gentiles, when Euticus^m

¹ Being unable to elicit from these words any just account of the Novatian heresy, and supposing (with Muratori) that the passage is corrupted, I do not attempt to translate it.

^m Acts xx. 9. If we judged of the Origenistic method from this specimen, we might doubt whether its followers really believed any *matters of fact* in sacred history. However Bacharius elsewhere explains, that when he writes this sort of stuff he does not intend to impugn the facts.

fell from the third loft (erring, I believe, in somewhat that regards the Trinity), renewed in him the warmth of faith, and restored life to him, that is, indulged him with pardon. But I am condemned by too severe judges while still sitting in the window, that is, in the way of light and the brightness of faith; and that, not upon discussion, but upon suspicion. Not considering, that "with what judgment they judge, they shall be judged," and that "he who saith *racha* to his brother shall be in danger of hell fire." For *racha* is interpreted *empty*. And who is empty, but he whose inward parts lack the truth of faith, and who is "like sounding brass and a tinkling cymbal?" He who had only seen Christ one night said to his countrymen, "doth our law judgeⁿ any man, before it hear him, and know what he doeth?" And do these, who for so many years are followers of the Lord, pass judgment, before they hear and know the case they are to judge? If sentence may be passed before cognizance taken, why did the law-giver prescribe, *ne antequam introeat sacerdos, et videat domum quæ cariosæ vel tinnientis^o lepra hæresis scindatur, immunda judicetur?*

I beseech you, most holy brother, not to think ill of the province. For it does not escape your penetration, that when, at the arrival of the ark of the Lord the head of Dagon with both his feet was broken into a hundred parts, his back-bone is described to have remained entire. *For I consider those members of the world, the East and the West, to be the head and feet of Dagon, in which parts the perversity of all errors was crushed by the presence of the law. Let it be yours to know, what is the half [consisting] of the spine, in which the dissolved frame of the joints [of Dagon] still remains entire.*

ⁿ John vii. 51.

^o Not comprehending, I do not attempt to translate. Compare Levit. xiv. 44.

To what purpose, I ask, is my country enquired into? "I am a stranger as all my fathers were." But if it be so much enquired where I was born, let my confession be accepted, which I gave in answer at my baptismal birth. For my country did not give me the confession, but the confession gave me my country, for I believed, and received it. Nor let my Samaritan condition cast a shade over me, for being interrogated at the well I believed on Christ, and purified from the leprosy of infidelity I acknowledged him. But the laws of Apostolic teaching admonish me,^p that I should "give an answer to every man that asketh me, a reason of the faith and hope that is in me." And I will not delay to exhibit to your Blessedness, who art the artificer^q of the work itself, the rule of my faith.

I believe that God is. What he has been, he was. What he was, he will be. He is never other, alway the same, God the Father, God the Son, God the Holy Ghost; one God, and one Son of the Father, the Holy Ghost of the Father^r and Son. That is the substance of One Trinity, and those three have one will. He who communicates is not greater, nor is he who receives lesser. Neither is any second from the first, nor third from the second, for so the prophetic institutes have taught us, saying, "you shall not go up by steps to my altar." For we regard as a certain basis of faith that altar, from which the aliments of living food are partaken of. Because an altar by the etymology of its name is nothing else than a high knowledge of sublime things. For the word *altaris*, when divided into syllables, and beginning with

^p See 1 Peter iii. 15.

^q This does not imply, that the patriarch of Rome, whom he is addressing, had himself drawn up and appointed a symbol like that which follows. But it merely signifies that it was accounted the province of that bishop, as apostolical primate of the West, to superintend and watch carefully the purity of its creed.

^r This was the ancient mode of expressing the double origin of the Third Person.

the last, signifies, and sounds like, *alta res*. To this faith we ought not to ascend by steps, nor by entertaining unequal sentiments to pass from an inferior to a superior; but rather to enter with an even step of our heart, so as to regard the Father, Son, and Holy Ghost, as of one substance, one power, and one virtue. For the Father is the principal name of Godhead, because he is believed in by himself, and because he is called God the Father. God the Son is of the Father, not from himself, but of the Father. But the Father is not the same [person] *who* the Son is, but the Father is believed to be the same thing *which* the Son is. And the Holy Ghost is not the unbegotten Father, but the Spirit of the unbegotten Father. The begotten Son is not the Spirit begotten, but that very Son upon whom the Spirit was sent by the Father. Therefore as the Father, of whom is the Spirit, is unbegotten, it seems incautious to call the Holy Ghost unbegotten, lest the infidels should think there are two unbegottens or two Fathers. The Son of the Father begotten by the Father before the ages cannot have another begotten his fellow; that he may be thought only-begotten, and that two may not be called begotten. For there is one unbegotten Father, one begotten Son, the Holy Ghost proceeding^s from the Father, co-eternal with the Father and the Son; since there is one work and one operation of the will in the Father, the Son, and the Holy Ghost. The Father is unbegotten, the Son begotten, the Holy Ghost proceeding from the Father, co-eternal with the Father and Son; but the former is born, the latter proceeds, as we read in the Gospel of St. John, "the Spirit, who proceeds from the Father, he shall tell you all things."

^s This was an orthodox formula in his days. For the *Filioque* was not then inserted into the creed. And he had previously expressed himself to the same effect, in the language which his age considered sufficient; as is observed in the preceding note.

So let the Holy Ghost be esteemed to be neither the unbegotten Father, nor the begotten Son, but the Holy Ghost who proceeds from the Father. But that which proceeds is not different from that whence it proceeds. If the person is enquired, it is God. This conjunction thus tripartite, and division thus conjoined, both excludes union in the persons, and obtains unity in the distinction of persons. And so I believe the most Holy Trinity, which is of one nature, of one Godhead, of one and the same virtue and substance, so that there is no diversity between the Father, Son, and Holy Ghost, except that *that* is Father, and *this* Son, and *that* Holy Ghost, a trinity in subsisting persons, but an unity in nature and substance. Also I believe that the Son was born of the Virgin and the Holy Ghost in the latter days, and took upon him the flesh and soul of human nature. In which flesh I believe that he suffered, and was buried, and rose again from the dead, and after his resurrection ascended into heaven in that same flesh in which he lay in the sepulchre, from whence I expect that he shall come to judge the quick and the dead. And [I believe] that the Virgin, of whom we know he was born, was a virgin both before his birth and after it, that I may not be thought a partaker of the Helvidian error. And I confess^t the entire and perfect resurrection of this flesh in which we live in the present life, and are either governed by good habits, or are guilty of evil works; so that, in it, we may either suffer the tortures of punishment for things evil, or receive for good works the recompense of things good. Nor do I say, as some most absurdly say, that another flesh will rise instead of this, but that this flesh will; without any member of it being amputated, or any part of the body relinquished.

This is the treasure of my faith, which I keep, sealed with the

^t This is directed against the heresies of Origen and John of Jerusalem.

Symbol of the Church, which I received in baptism. Thus do I believe before God in my heart, thus do I confess with my lips before men; that the knowledge of Him may make faith in men, and that his image may bear testimony of God. This is the staff of my defence, with which I will smite the mouths of those who murmur against me, and who, as I pursue my path through this life, bark at me, not with the care of reason, but under the force of habit. This is the shield of my faith with which I repel and avoid the envenomed darts of reproachful words and suspicions; lest my enemy's discourse should find in me any member, exposed and denuded of the protection of faith, and serving as a mark to aim at. But I will say no more of this, because the care I have now in hand is not to retaliate upon my enemy, but to avoid his attack.

But if that is further enquired of me, how I think concerning the soul, I believe that it is made, as we read^a in Jeremy the prophet by the speech of king Zedekiah, "as the Lord liveth, that made me this soul." But if it be enquired, whence it is made, I own that I know not, for I am not aware that I have any where read it, and do not therefore blush for my ignorance, because I am not taught by reading. Nor, because I do not assume the things which I do not read, am I under any apprehension, lest I should be found a transgressor of the prophetic precepts, which command that blood should not be eaten, adding "because the blood is the anima of all flesh." For what is to eat blood, unless it be to dispute about the soul? And therefore we may say that the flesh, which was founded for us in Adam, was composed of the qualities of the world, God being the artificer and author of its substance; but let us pour the blood at the foot of the altar, that is to say, let us leave him who created it to know whence he created it.

^a Jeremiah xxxviii. 16.

For the foot of the altar is as it were a certain root of profundity, to the secret of which we may also join the principle of the soul upon which we cannot dispute. And therefore I do not call the soul a part of God, as some assert; because God is indivisible, undivided, and impassible; but the soul is subject to various passions, as daily experience proves. Nor do I say that it is made of any creature, lest I should make it more vile than other creatures, over which (if it have done well) it is appointed mistress; but that it is formed by God's will only, to whose power materials out of which to form what he willeth are unnecessary, but his very will is the material of those things which he commandeth to be made or to be. Nor do I give in to that assertion with which some are more than enough delighted, that souls are generated by transfusion, because the blessed David contradicts this suspicion, by saying, "Know ye the Lord that he is God, it is he that hath made us and not we ourselves," and elsewhere, "who fashioned our hearts one by one." How shall this transfusion find place, when our hearts are fashioned one by one, or when it is said, "it is he that hath made us and not we ourselves?" They who say that souls are generated by transfusion, are said to maintain it on the ground that we make ourselves. But the prophetic wisdom rebukes this by saying, "it is he that hath made us, and not we ourselves."

Therefore I believe and confess that every thing that is governed, actuated, or moved, in heaven, earth, or sea, except only the Trinity, is a creature. I do not think that the Devil was so made as he is the Devil, or had a proper kind of his nature, so as to be born the Devil; and [I think] that his own deserts, and not God, gave him that title. And that he is not increate, for he is not God; and that he was

† Psalm xxxii. 15. Vulgat.

not made the Devil, for God does not make evil; but that he was made a good angel, as Scripture shews, saying, "by good^w was all concupiscence wrought in me." For I believe that he was a bad angel, as the apostle says, "there^x was given to me a thorn in the flesh, the Angel of Satan to buffet me." And elsewhere; "except there come^y the Renegade and a falling away." Therefore he who is now the Renegade was once in the sight of the Creator, and in that degree of elevation which is described by the Prophets, saying, "thou wert the sealing^z of [My] likeness and the crown of beauty," and what follows. And elsewhere, "how is Lucifer fallen from heaven who rose in the morning!" Now I say that he received from his Maker a nature capable of good and evil, that he was surrounded with the glory and honour of immortality, and received also the dignity of knowledge; but, being elated with pride, he thought that his own which was not, since he did not regard Him who had made him. "I am (he said), and beside me there is none other." Then was he doomed to the earth and to ashes, as it is^a written; "what are the proud? earth and ashes," and, "the beginning of sin is pride;" being doomed to Tartarus and perpetual fire, and having eternal punishment, not everlasting life.

I believe that every creature of God, which is given by the Creator for the use of food, is good, as it was made good, "and God saw that they are very good." But I feel that it is useful to abstain from them for a time, not from any superstition of religion or abomination of God's creature, but for continency of the flesh according to the advice of the Apostle, who says, "it is good not to eat flesh or drink wine;"

^w A garbled and otherwise false quotation of Rom. vii. 8.

^x 2 Cor. xii. 7.

^y 2 Thess. ii. 3. quoted not according to the Vulgate.

^z For Ezek. xxviii. 12.

^a Ecclus. x. 9. 15.

and I think it is in the power of man, when he desires to use of them and it would please him, to abstain from them.

I approve marriages; which are conceded by God's authority. I commend continency in them. I exalt and admire virginity, as an excellent shoot proceeding from the effete root of the trunk.

I believe that the difference of the righteous and sinners arises from no disposition of the Creator, but from the freedom of the will. I acknowledge the repentance of sins with the fullest faith, and look up to it as to a second grace, as the Apostle says to the ^b Corinthians, 'I was minded to come among you, that ye might have a second grace.'

I receive the Old and New Testament in equal scales of faith; and with active meditation I weigh the recorded facts, as in the balance of a weight running through the signs of the numbers; and, lest I should annul the faith of the History, I believe all the facts to have occurred, as we read them; but, according to the apostolic doctrine, I seek in them, as far as God hath enabled me, the spiritual sense, so however that such sense shall be typical of Christ and the Church, or profitable for the improvement and correction of manners. And this I do, according to what the Apostle says, "all these ^c things happened for a type of us," and elsewhere St. Peter, "every^d word has need of interpretation." I not only do not receive any such Scripture as does not agree and coincide with the Church Canon, but condemn it as alien to the verity of the faith.

I do not readily lend my assent to strange and unknown fables concerning the contents of the Scriptures, nor does a new doctrine find speedy entry to the cavity of my ears. For I read of another new ^e virgin in a secret place, which I suspect to mean either an

^b 2 Cor. i. 15.

^c 1 Cor. x. 11.

^d 2 Pet. i. 20, incorrectly cited.

^e Perhaps in Proverbs xi. 16.

ignorant or a secret doctrine, which we are forbidden to look upon, lest she should deceive men's hearts by the beauty and suavity of her discourses under a spurious show of truth. The Virgin is that doctrine which is known to no Churchman or Catholic, but hath always grown up among women, that is, souls, which (always learning) with credulous facility unite themselves to every spirit of deception, having no care by whom they conceive; whereas the Lord in the Law hath commanded, that she should only be joined in marriage unto one of her own tribe, that is to say, unto that understanding of faith, which descends from the seed (that is, the doctrine) of the Fathers, and is ennobled by the pedigree and line of Abraham, who was the first believer of the uncircumcision. *The Virgin is that doctrine which delights only in secrecy, and blushes to come forth in public. From her, being such, I not only fly, but also condemn her publicly with my voice, thinking it foolish to believe that which I either cannot myself defend, or which ought not to come to the public ear.*

I keep fasts somewhat strict, according to the church rule and discipline, so that "three times^f in the year my man-child (that is, the work of virtue which excels other works) may appear." And if ever [special?] fasts are enjoined to the Church, then I wish to fast not only in the customary way, but from conversation, gossipings, and salutations which introduce^g gossipings.

Whilst, God being my witness, I write as I think, I do not however so flatter myself of my rectitude, that, if peradventure the Bishops

^f Exod. xxxiv. 23. Muratori has devoted an entire dissertation to this obscure passage; and explains it of the three Quadragesimæ kept first by the Montanists, before the Nativity, Easter, and Pentecost, and afterwards (as St. Jerome says) observed by the orthodox. Their observance is also ordained in the Capitulars of Charlemagne.

^g Fabulas.

or Teachers, who are the heads of the people and pillars of the churches, should approve a part of my profession and at the same time say something better, I would be slow to pass over to their opinion. And I remember the precept^h which is written “Ask of your fathers and they will tell you.” Nor am I so foolish as to disdain to humiliate my heart to those, to whom I submit my head for sanctification. There is a Shepherd. Whither he calls me, I will follow, upon what he says, I will ruminate, because he knows that he hath an account to render of my safe keeping. These are the points, upon which for the time present I have been able to make answer. If there be any thing, which I should be thought to have intentionally passed over, or which may still disquiet you, deign to interrogate me without scruple, in order that I may promptly answer you, and be either corrected of my error, or confirmed in my faith.

I declare to whoso reads the words of this profession, that, if any man take away ought from them, [I pray] may God also take away his part in the book of life; *and especially* [etenim] he who shall think that I say one thing with my lips, and hold another in my heart. As I before said, God can see into my heart. Unto him I have opened my lips in confession. Concerning those things of which men can judge, I have given satisfaction. And so every word of mineⁱ will stand by two witnesses, namely, by God, whose judgment if I am deceiving you I imprecate, and by men, whose suspicions I set right by my confession, lest they should any longer sin against me by thinking amiss of me. But whoso, having heard these things, shall persevere in his unbelief or withhold from me the assent of his belief, I doubt not but that, in the day of judgment, he will

^h Joshua iv. 6.?

ⁱ Matth. xviii. 16.

have his lot either among the unbelieving people or among false witnesses, and (according to the judgment of the Mosaic law) will receive the same injury he meditated against his brother. But I, although I be a sinner, yet ought I not, considering those three hundred golden^k shields which Solomon made, to fabricate brazen ones. For a shield is the type of faith, according to the Apostle, who says, "taking the shield of faith." And he makes brazen ones for golden, who (truth being the substance of faith) by a base confession yields only a tinkling sound, and while he is found^l devout in respect of the number [of shields], is yet found guilty as to the vow [of dedication], by confessing what he does not believe. Concerning whom indeed the holy apostle may be suspected to have said, "having a^m form of godliness, but denying the power thereof." Think you not that the power may be understood by the gold, and the form by the brass? But I wish to observe the scriptural assertion, so as to place my shields before the feet of the king'sⁿ horses; for who are they but our Bishops and Teachers whose feet are swift upon the mountains, preaching the gospel of the peace of our faith? The three hundred golden shields mean either the faith of the Holy Trinity, or the formation of all creatures, heaven, earth, and sea. And we must suppose that the runners, who place them before the feet of the horses, are they who have been able to say, "I have finished my race." By the institute of which law may I be able to preserve them to the end, so that Juracim^o king of Egypt, that is, the Devil, may

^k 1 Kings x. 17.; xiv. 26.

^l Et cum devotus videatur in numero, tamen reus invenitur ex voto, id quod non credit confitendo.

^m 2 Tim. iii. 5.

ⁿ The Vulgate has nothing about *horses* or *feet*.

^o The Septuagint has Susacim, and the Vulgate Sesac. Sheshac is ascertained from the hieroglyphics to be his name.

not snatch them from the temple of my heart. May the friendly voice of your prayers keep watch [for me] before our Lord Jesus Christ, unto whom be glory for ever and ever.

§ 6. On the perusal of this remarkable Apology of Bacharius many reflections will present themselves to the reader's mind. It all has reference to the land of his birth. But that is a land of mystery. Gennadius, at no very remote age from his own, seems to have been unacquainted with it, and could only describe it as "terra sua." He himself never calls it by its name, or makes use of any phrases intended to designate it. As he was evidently deterred by shame or by discretion from naming it, so was he equally afraid to attempt any vindication of it. He renounces his country and all his countrymen, not merely as an emigrant leaving it for ever, or as an ascetic renouncing all things secular, but as a Christian casting behind him the abominable things of Satan. To him it was become as Ur of Chaldæa, Samaria, and Egypt, as the Congregation of Corah, as the House of Ahab, as the Church of Judas Iscariot among the apostolic Churches, as a land of Canaanites, Edomites, Moabites, and Magi.

While Bacharius withholds from us the name of his country, he likewise keeps entirely concealed the nature, name, and designation of that moral and religious taint, which had defamed his country and, by consequence, thrown obloquy upon him. "A certain heresy had brought reproach on his original land." We often hear of her *culpa* and *error*, but we never approach to any definition of them. Consequently his defence offers no direct refutation of the charges adduced against him; for no charge is described or stated. But the course he adopts is to publish a laboured profession of his entire faith and practice, in matters great and small; in which he, virtually and by affirmation of the contrary, disclaims many heresies, expressly disclaims

others, but names no sect except those of Novatian and Helvidius. In this manner he excludes the heresies of the Arians, Sabellians, Macedonians, and various points of Gnosticism and Manicheism, together with the errors of Origen and John of Jerusalem, those of the Predestinati, and those imputed to Jovinian and Helvidius. It is impossible to collect from this verbose confession, what it is that he would especially deny, or of what he had been accused. It was customary for persons thus maligned, and anxious to clear themselves, to disavow by name, that precise heresy which was imputed to them, together with a solemn repetition of the Holy Church's anathema upon it and its hæresiarch or author. "Ego Felix, qui Manichæo credideram, nunc anathematizo eum et doctrinam ipsius," and so forth. But in Bacharius we entirely desiderate both the charge and the avoidance of it. Yet it must have been alleged against him in some form of words; and he himself styles it quædam hæresis.

There is no sentence in his *Fides* which bears against Pelagianism. And his silence^P on all the points of it leads me to think that he was, at the time he wrote it, inclinable to its tenets. To which opinion I am the more disposed, by his declining to adopt St. Augustine's doctrine of the generation of the soul, or traduction of it from the souls of the parents; which was then generally looked upon as essential to that of original sin. But it is perfectly clear, that the Pelagian heresy could not have been the matter laid at his door. Because it would be absurd, to publish an anxious and an angry defence, without once

^P His silence concerning the Greek heresies upon the Incarnation and Hypostatic Union is quite a different matter. The condemnation of Eutyches did not occur till A. D. 448, being five years subsequent to Michael Alford's date of this writer. That of Nestorius in A. D. 430 was more than twenty years subsequent to the separation of Britain, and had probably attracted little notice in a country so distracted and changed.

alluding to the imputed error. Not to repeat, that indirectly he was lending it some aid.

§ 7. Does then the Fides of Bacharius contain any expressions so far peculiar and remarkable, as to excite our suspicion that they relate to his own affair? I have marked with italic letters (p. 128.) some lines which I suspect contain the pith of this Apology. It is the passage in which he disavows "the new virgin," or that heresy which delights only in secresy, and seduces the souls of men with unheard of doctrines, that are not intended to meet the public ear. By these words he appears to denote that secret, nameless, general, and apostatic heresy which had pervaded the Churches of Britain. Name it had none^a at that time, and it has none to this day. It was essentially formed out of the Sacra Mithriaca, but did not (so far as appears) adopt the name of Mithras. And I have named it the Neo-Druidic Heresy upon sufficient grounds, though aware that its degree of connexion with Druidism is liable to be exaggerated. Perhaps no other ancient confession of true faith, and abnegation of errors, will be found to contain a clause analogous to this. It makes secresy the characteristic; but leaves the nature of the guilty secret unexplained. Though sects of the Gnostic leaven kept secret some of their worse practices, their doctrines were in the main pretty well understood; and I never saw them handled in such phraseology as this. The absence of any more formal disclaimer and anathematism points towards some mischief ill understood and ascertained, and to some heresy without any fixed name, and not proceeding from any known heresiarch. I perceive that, in repudiating the Secret Virgin, Bacharius adopted a mode that occurs in none other of his disavowals.

^a Unless you will find one in Ausonius's "*Apollinares Mystici*."

Hanc talem non solum *fugimus*, verum etiam publicâ voce damnamus. Considering that he was an emigrant lately arrived from his unnameable country, and that the burthen of his song is “*Nos patriam fugimus*,” I doubt but this verb points out to us the Secret Virgin as being that unnamed evil, out of which he was come forth like Abraham out of Ur of the Chaldees.

Another passage of Bacharius, also printed in italics, p. 120, furnishes the one indirect indication of his country, that he has suffered to escape him. But that is an important one. It childishly compares Dagon to heresy in general; the extremities of Dagon (which were broken in pieces) to those two countries, viz.: the Eastern and Western Empires, in which heresy was broken down by authority; and the trunk or torso of Dagon (which remained entire) to his native country, in which heresy was free from restraint. And it clearly results from the passage, that his country was no longer a portion of the bipartite Roman Empire, of “those members of the world, the East and the West,” and was no longer kept within bounds, “by the presence of the law.” I need not add that it once had belonged to the Empire; for that and Christendom were much about co-extensive, and he calls his country *Provincia*. What province may this have been? So mysteriously does he address the Primate in conclusion, that we must conclude it was not generally known from what place he came; though known, of course, to those Præsidentes who reproached him with it. “*Let it be yours to know* what is the” country^r typified by Dagon’s torso. It need not be said, how apt and true a description of the once flourishing province Britannia this was.

^r He goes on to say, *ut quid quæritur provincia mea? Peregrinus ego sum sicut omnes patres mei. Verumtamen si magnopere quæritur, ubi natus sim, accipiat confessio mea quam in baptismi nativitate respondi.* The church was his birth-place, because therein he received the sacramental new-birth.

§ 8. Having recognized the perfect aptitude which this case presents to the country of Mochteus, the next step is to remark that history furnishes no other province to which it can be referred. The Western Half-Empire or "member of the world," was still in existence. Let us enquire, from which other of its dismembered provinces this refugee could have come. Barbarians of the Arian creed, Burgundians, Visigoths, and Vandals, had possessed themselves of parts of Gaul and Spain; by whose influence the Christian Church was depressed, but neither abolished nor severely persecuted.

In Africa the kingdom of the Vandals was established in the last years of the expiring Western Empire, and the Catholic clergy and people were exposed to persecution from the conquering heretics. But there is nothing in the circumstances of that province resembling those of the country of Bacharius. He was condemned as impious by reason of his country. No good, it was said, *could* come from thence. The crime of his province was transferred to himself, and he was esteemed a reprobate for his connexion with it. To all this he has no reply to offer, but the professions of his own individual purity. It might be presumed, that a whole province would contain some few righteous souls besides himself. But if it did so, he felt it not to be wise and prudent rhetoric, to plead for his country even the lowest of Abraham's pleas for Sodom, "peradventure ten shall be found there;" and he owns that he was cast under this cloud of reproach by the *unius totius Provinciae culpa*. The ill fame which he does not seek to avert from his country, but joins in heaping upon her, is entirely her own and that of her people; it is not the sin of a foreign invader, or of the natives under his coercion; nor does it appear that any foreign conquest had taken place, but the contrary may be inferred. The condition of the province of Africa was in all respects different. Its

numerous population had fallen into the hands of some fifty thousand Germans, whose tyranny during a succession of reigns did not exhaust the perseverance and constancy of its Church. Her odour was fragrant and her glory exceeding bright through all Christendom; and no presumption could be so absurd, as that a refugee from Genseric was an Arian. Add to which, the Arian heresy was of such ancient standing and notoriety, and the disclaimer of it so customary, that it is utterly incredible any one should set himself to repell that charge, by a farrago of mixt theological professions, with no direct anathematism.

The impropriety of referring these allusions to those Roman countries, which armies of Teutonic Arians had occupied, would be such, that I would scarce have dwelt thus long on it, but for observing another point connected with the new kingdom of Genseric. One circumstance only could make an ecclesiastical refugee from Africa to Rome appear other than an honourable confessor of Christ, and expose him to sinister reflections. Africa had long contained a number of those impure sectaries (scarce in any sense Christian) called Manichees. And Genseric conducted himself towards them with as much severity, as towards Catholics. Insomuch that many of that sect sought refuge in Rome, where they pretended to be orthodox refugees. But in course of time they were detected by St. Leo; who in A.D. 444 held a Synod at Rome to correct that influx of impiety.

Could Bacharius have been an African emigrant labouring under suspicion of Manicheism? We may confidently answer, he could not. That would have been a personal charge against the man, and to such manner of charge we see he was not exposed. It would not have been (as this was) a charge against his Province in general, thence transferred to himself. For Africa was Arian as to the horde of barbarians who formed its government, and Catholic as to the bulk of its popula-

tion; and its name was held in honour among the faithful. To call Manicheism the culpa totius Provinciæ would be altogether absurd. Moreover if he were accused thereof, the Bishop of Rome would not listen to him on any other terms, or admit him to clear himself of it by any other means, than a direct and verbal anathematism of Manes and his sect. Thus much we learn expressly from the writings of St. Leo himself. Whereas his Apology but incidentally glances at one or two points of that Eastern superstition.

§ 9. Since Mosheim^s seems to intimate that a writer with whom I am unacquainted, Angelo Calogera, has suggested a still more improbable opinion, I will briefly advert to it. That opinion is, that Bacharius was a Priscillianist of Spain. *It is entirely false*, that the whole province of Spain was addicted to that heresy, so that it could not be vindicated, or even named, to orthodox ears, and so as to cast slur and suspicion upon every native of it. Spain and the Church of Spain were catholic; and silenced the faction of Priscillian in their councils of Toledo and Gallicia. A Spaniard must have been mad, to speak of his country as this man speaks of his. *It is false*, that Spain was then separated from the Western Member of the World, either formally, or by an actual annihilation and overthrow of the coercive power. For the power and influence of St. Leo nowhere showed themselves more effective in repressing schism; and a Spaniard, professing Catholicity, would have been wanting in the common courtesies of gratitude, not to acknowledge his services in crushing Dagon. *It is incredible*, that the affairs of a reputed Priscillianist from Spain should be thus handled. It was a notorious heresy, with which the see of Rome was busily and openly engaged. No man could impute it but in

^s Inst. Hist. Eccl. sæc. iv. p. 171, note. Calog. Opusc. Scient. tom. xxvii. cit. ibid.

plain and set words. No man could disclaim it, but in terms equally peremptory and with anathematism. No one coming from the Roman province, in which St. Leo had convoked his solemn councils of Toledo and Braga, could speak of it as a nameless land, to be conjectured from mysterious allegorical descriptions, and labouring under a nameless and undefined imputation. Such an hypothesis (if, as I understand, it has been broached) appears to me more untenable than the African. It has every absurdity incident to that opinion, and wants the circumstances which gave it colour, viz.: the entire separation of the country from Rome, and the national establishment of heresy, so far as the conqueror's government could make it national.

Since I can discover no other country to which, according to his account of it, it is possible for him to have belonged, I feel entitled to conclude, that he has been correctly described as a native of the dismembered province Britannia.

§ 10. The personal merits of Bacharius are quite unimportant to the general question. But they are not equally so, as concerns his identity with Mochteus. For the latter was a hearer of the Secret Virgin, was in the paschal schism of the Martinists, and wore the badge of the schismatic tonsure. He was annexed to the congregation of Garmon of Auxerre, and to the church of his creatures and Hibernian emissaries Palladius and (if a real man) Patricius. Named out of the porcine vocabulary invented by Gwydion ap Don, he was the disciple of Milcho's royal swineherd; he was a pastor, who led forth his grunnient flock to the *bachar* which dropped from ancient oaks; and the exordium of his preaching was *Oianau Borchellan!* If I am correct in these ideas, Mochteus, visiting Rome, would have justly and without prejudice incurred the suspicion of the orthodox. Let us therefore see how the case of Bacharius seems to stand.

He was considered as a heretic for no other reason than his coming from Britain. Against this attack he has to defend himself; and the method he adopts is as follows. He expressly acknowledges the universality of his country's guilt, avows its magnitude by a series of the most odious comparisons, and then proceeds to his own personal compurgation. In that view he puts forth a confession upon numerous points of faith, all in the present tense, and simply avouching that he, Bacharius, did then at the time present and there at Rome hold and believe so and so. But whether he had held such faith a month, a year, or his whole life, cannot be learnt from him. Of his past life, actions, and principles, he says not one word; or if one, it is that most ambiguous word *fugimus*. In the total defection of his country, if he kept himself unspotted from her, he was almost the only man who did so. Such resistance to the prevailing power could not have been attempted in this troublous island with impunity; and (in such case as I have supposed) he must have escaped from his Ur of Chaldæa, a suffering confessor of the Christian faith. But, in this exigency of his reputation, Bacharius neither hazards any boast of merits, nor any declaration of past innocence, nor even any extenuations of past contamination. He was so situated, that the laws of sound rhetoric taught him to confine himself strictly to an assertion of his present orthodoxy. From which, in my judgment, it results, that he had nothing favourable to say of his British life, and that the suspicions entertained of him were as just in regard of the time past, as he says they were unjust at the time present. Such are the inferences from his limited and cautious apology; and, if I err not altogether, the very appellation under which he appeared at Rome, Bacharius, signified, in the language of the Hibernian Scoti, among whom he had been a bishop, a teacher of the occult doctrines. Notwithstanding that circumstance, the fact of

his renouncing the islands forbids our refusing him all credit for having sincerely renounced their evil things. However, other and personal causes, arising out of their disturbed and dangerous state, might render his continuance in them unsafe, and induce him to visit the western metropolis (as the African Manichees did) with orthodox professions in his mouth. To read the heart of man is not ours.

§ 11. Professing actual and present orthodoxy (which is all he attempted to profess) he would not, of course, in the very confession of his faith, show the cloven foot of heresy; even supposing that his cloak concealed it. Yet a little of the old mischief is perhaps visible in his style. The Neo-Druidic heresy was allied to Origenism. It differed from the sects properly and strictly Gnostical in this great point; that instead of rejecting one half of Scripture as the work of the visible world's Evil Creator, it retained as divine, but explained away *ad libitum*, the entire text of both Testaments. In the use of this method it was allied to Origenism and Priscillianism, and took in Essenism; nor were its machinations widely remote from those of Boehmen and Swedenborg. The habitual use of the most outrageous figurative^t constructions, devoid of all taste and verisimilitude, appears in his pages. The golden shields, Dagon, and the steps of the altar, are bad enough. But in his allusion to Eutychus,^u it is hard to say, whether he would explain his falling from the third loft to

^t It is remarkable, that so timid and unhandsome an apologist of himself should reappear, as the author of a warm remonstrance with one Januarius, for not restoring to communion a penitent monk who had been guilty of incontinence with a nun. Considering his peculiar style, I could not but suspect that he himself was the penitent monk, and that the nun (with whom he had gone astray) was the new or secret virgin of his Apologia; in short, that his *Epistole de Reparatione Lapsi* concerned his own lapse and his own restoration. However the wording of that Epistle is not altogether confirmatory of the surmise.

^u See Acts xx. 9.

mean his denying the Three Persons; or whether he would have it, that Eutychus denied the Three Persons, and therefore was punished by falling from the third loft. In like manner, it is not explained, whether St. Paul's bringing him to life *means* his converting him to the right faith; or whether St. Paul both resuscitated him and converted him. Taken either way, the whole passage is one of such audacious perversity as to bespeak (I think) a man familiarized to the abuse of the sacred text, and resorting to it, habitually and unconsciously, even when compelled to be most upon his guard. It illustrates the character of the Origenians of the extreme West.

Never, in the course of these obscure enquiries, have I found a firmer resting-place for the foot than this Apology affords. The Bardic remains might seem to be the effusions of an old Druidizing party, local to the western mountains of the island, mere wild eagles of Snowdon, with whose actions or principles the bulk of the *Insula Romana* had no concern or fellowship; and so the megalithic structures might continue to be ascribed to the Titans, the Helio-Arkites, the Gomerians, and other such folk. Inferences, drawn from the suspicious but colourable Hagiographia of the islands, might be long disputed. The schism of the islands, manifested in the paschal observance and in the tonsure, and happening at or near upon their time of political separation, might be very little accounted of in an age and country, in which men make a boast of doing what is good in their own sight. But we have in Bacharius an ancient British bishop nearly of the age of Germanus and Palladius; before Britannia was become either Saxon or Welsh. To the disclosures imparted by Celtic minstrelsy we are enabled to join those of a Latin divine, a Father of the *Secret Church*. We hear his own accounts of himself and his country; of himself, nothing very good, and of his country, all that the worst inferences could require for their confirmation.

CHAP. VI.

BRITANNIA DISAPPEARS.—IS REPUTED TO BE HADES.—INDICATIONS OF
CHANGE.—SAINT JOHN.—RELIGION A PALLADIUM.—DUNAWD AP
PABO.—SAINT PIRAN IN SABULO.—THE APOSTOLIC NUMBER TWELVE.

*Est quædam Oceani insula dicta PERDITA, amœnitate et fertilitate omnium
rerum præ ceteris terris longè præstantissima, hominibus incognita. Quæ aliquo casu
inventa postea non est reperta, et ideò dicitur PERDITA.*

HONORIUS AUGUSTODUNENSIS.

§ 1. MEANWHILE, that external darkness which surrounds this Province from the hour of its ceasing to be properly Roman, and to give tyrant emperors to the West, continues unremoved; and the nature of the evil is still to be sought from internal sources. Bacharius, a man of tropes and unpractised in plain speech, told us much of Ur and Egypt, Edom and Moab, Corah and Judas Iscariot; but wound up with insinuating somewhat of a mighty secret, that shuns the gaze and hearing of men, and may avoid them until doomsday, for aught that he has explained. Gildas withdrew himself to Armorica, and with great sound and fury denounced the existence of an *infatuated apostasy*, and an essential, though not avowed, relapse into the worship of the heathen gods. But if these few words escaped him, his system

was to condemn without explaining. Both of these men were emigrant islanders. Of history external to the nation we have next to none.

Britannia, revealed to civilized Europe by Cæsar, was lost again when his successor Honorius ceased to rule over her. If a Prosper or Constantius Monachus bestow a few syllables upon her, we may count it for great gain. Any author becomes important to us, who, for the space of two or three centuries, so much as mentions her name. She seems (in a manner) to have returned into the bosom of that ultramundane Oceanus, in which she had lain "quite divided from the whole world," until the arms of Claudius dragged her into Europe;

Oceanusque tuas ultra se respicit aras;
Qui finis mundo est, non erit imperio.

Ultima cesserunt adoperto claustra profundo,
Et jam Romano cingimur Oceano.

Though the Gaulish Romans, and the Franks settled among them, continue to furnish us with some authors, we are chiefly indebted to their mention of the British colony in Armorica, that the name of *Briton* meets our ears. We do indeed possess one curious account of this island, extracted by the brothers Tzetzes^w from some unknown source, but it relates to a time subsequent to the full establishment of the Franks. In the Ocean is the island Britannia, between that Britannia (Ireland?) which lies to the West, and Thule which is towards the East. They say that the souls of the dead are transported thither. For upon the shore of the Ocean which surrounds this same island Britannia there dwell certain fishermen, subjects of the Franks; but who pay no tribute to them, because, as they say, they ferry over

^v See above, p. 93, *istius mundi*.

^w In their Comments on Lycophron, v. 1204.

the souls of the dead. In the evening these people go home and fall asleep. Ere long they hear a knocking at their doors, and hear a voice summoning them to their work. They, rising up, go to the sea-beach, not knowing what necessity compels them. There they behold boats equipped, but not their own boats, and with no men in them. They get into them and row; but see no passengers, although they can feel the weight as of many. And with one shake of the oars they arrive at the island Britannia, though, when they used their own vessels, they could scarcely do so in a day and a night. When arrived there, they in like manner see nobody, but they can hear people receiving their passengers, numbering them, and calling each of them by his parentage, rank, profession, and name. The same persons, on their homeward voyage, return to their own country with a single stroke of the oar and with the boats lighter.

It is curious to observe, how the Armorican fishermen made dupes of the unsuspecting Franks. But this passage is more important, as shewing how completely Britannia was lost to the continent, even to its next neighbour France. Procopius, no later than in the days of Justinian, was in such ignorance of it as to express himself to the following^{*} effect. Brittia (North-Britain or Caledonia) is *an island* between Britannia and Thule. It contains Angles, Frisians, and Britons. There are no horses in it. It was formerly divided by a wall into two parts. The eastern portion is salubrious and pleasant; but the western is so pestilent that no one can live half an hour in it, and is full of fierce and poisonous beasts. The souls of the dead are transported thither in boats by night. The rowers see nobody, but the vessels are loaded to the water's edge. When they reach the shore

^{*} In his Gothic War, iv. c. 20.

[†] The Vallum of Antoninus.

they are unloaded, and then have only the keel under water. The voices of the souls are heard calling upon one another.

If Belisarius and the armaments of Justinian had found their way to this island (to the lately fair and rich province of Constantine the Great, Constans,² Theodosius, and Maximus) they would not indeed have been discoverers, as Columbus and his comrades were. They would have reached a country previously known to them *by name*, and of whose situation they had some rude idea. It was come to that. The land in which the Constantian family first put on the purple was reputed to be Hell itself, or the kingdom of Hades.

This state of affairs does not savour of any religious and church communion with the rest of Christendom; an argument, however, from which deduction must be made on the score of the Saxon conquests. But it fully accounts for the paucity of direct historical evidence narrating the remarkable events that occurred, and works that were executed, in the Post-Roman Britannia. Before I take my leave of the subject, I will point out a few characteristics (from among many) indicating the *existence* of that evil change, the *occurrence* of which is thus unrecorded.

§ 2. The preference given to the Gospel of St. John is a strong mark of uncatholicity. There is probably in the universal Church no parallel for it. Were it even true, that Britain deduced the origin of her Church from that apostle, it would afford no excuse compatible with the spirit of catholicity. Such preferences were always signs of heresy; as when the Gnostics preferred the history of Luke and the Epistles of Paul, and Luther (in his days of error) spoke against the apostle James. The writings of St. Mark were not more extolled or valued at

² I believe Constans was the last reigning emperor, not being a tyrannus, who was in this island.

Alexandria, nor those of St. Peter at Rome, than they were in any other Christian churches.

There does not, however, exist any tradition of the British churches deriving their origin from St. John. Nor is there any probability of such having been the case, otherwise than in so far as the Gallican church received her founders Pothinus and Irenæus from the East. But it is well known, that the Gallican church was, nevertheless, a Latin church in respect of the Paschal observance, and in all other respects; and it certainly set no particular store by the beloved evangelist and his writings. The only reference made by British divines to the churches of John that can be adduced, occurs in the Paschal controversy at Whitby. And that reference shews plainly, that no connexion was traced, or even pretended, between the Scottic and Joannean churches. “I received (said Abbot Colman) the Easter that I solemnize from my seniors, who sent me hither as a bishop; which same all our forefathers, godly men, are known to have celebrated in like manner. And, lest you should think it contemptible or scandalous, it is the same which, as^a *we read*, the blessed evangelist John, the Lord’s especially beloved disciple, with all the churches over which he presided, was accustomed to celebrate.” Upon such grounds as these Mr. Roberts pretended, that “Colman^b asserts the doctrines he held were received from St. John.” An ingenious way of eliciting evidence from a witness, not even indifferent, but completely adverse. Colman knew nothing of St. John’s Easter, but by reading the general history of the Church; and how ill he had read it, it needs not to say.

But, although the quartodeciman schism was distinct from the Asiatic Easter, and the British church unconnected with the apostle

^a Beda, 3. c. 25.

^b Diss. on British Church in Coll. Camb. p. 294.

John, we certainly find indications of an affected Joannean Christianity in Britain. In the Triads of Dyvnwal Moelmud, the three following forms of Christian oath are mentioned, that on the ten commandments, that *on the Gospel of St. John*, and that on the cross. That an Apocalypse of Saint John, either spurious or strangely interpolated, existed among the Britons, appears from two passages; one in which the Chief-bard of Britain says, “John^d the Divine hath called me Merddin;” and another^e in which he says, “Eli the cherishing Concealed God shall say, *there are three days before the judgment-day for Enoch to be sovereign, that I may declare to all flesh of men upon earth, how its spirit hath caused noe upon the blood-stained earth, as John maketh mention in the holy scripture.*” These Revelations were no doubt in the native language. Perhaps that Gospel of St. John which was separately used as a jurament, was also in the Cymmraeg. If so, who knows what change it may have undergone in the translating? At all events, it is certain, that the British selected the writings of St. John in the view of eliciting therefrom a certain peculiar doctrine. So much is clearly signified by^f Llewelyn Vardd in his Hymn to Cadvan, the saint who was thought to preside over war and battles.

I will praise the warrior whom the Bards of the World praise,
A warrior and a youth grievous to all the weak,
Bountiful and perfect from the four^g quarters,
Giving us the indubitable ordinances of John;
And, while he shall be in heaven in the luminous chair
At the head of lofty speech in the bright cauldron,
Guarded is the repository of the sanctuary, my theme of praise.
In God's keeping is the valour-skilled dominion of Cadvan.

^c Dyvnwal Triad, 219.

^d Hanes Taliesin, st. 2.

^e Armes Dydd Brawd. p. 91.

^f Canu y Gadvan, p. 362.

^g or, from that which is extended in four directions, i. e. the cross.

From this production it appears, that the Bardic system in all its terrors was regarded as the doctrine of John the Evangelist, and was referred to his writings, or to such as bore his name. The peculiar and awful mystery with which the sacrament of the altar or Lord's table (the hidden Manna) is invested in the writings of St. John was (as I conjecture) one source of preference for that Evangelist and Prophet. For the Neo-Druidical and Bardic fanaticism was eminently, and essentially, sacramental.

This Joannean will-worship was the sign of an inward working, heretical, and full of guile; for the Church is entirely unacquainted with such preferences. That working was in truth, and in one word, Magic. So Jacob Boehmen, who professedly resolves Christianity into Magia, calls his "true servants of Christ" the *Johannites*^h from John the Evangelist. Magic became formally Christian; and the inner Christian faith resolved itself into Magic.

§ 3. Hence its faith and its sacred things became to them as a talisman; and the Great Cauldron was the palladium of their island and the Pair Prydain. Thence it followed, that to impart the word of power and salvation to hostile ears was an evulcation of national mysteries, and an *evocatio* of their Gwledig or Deus Incola. Beda relates that Augustin required three things of ⁱDunawd ap Pabo, abbot of Bangor is y Coed in Maelor; conformity in Easter, and in the form of baptism, and "that together with us ye should preach

^h Signatura Rerum, c. xi. s. 57.

ⁱ This abbot Dunawd was also a warrior surnamed Fur or the Cunning, and Post Cad or Pillar of Battle, who bore arms against the children of the murdered Urien Rheged. See Llywarch Hen M. Urien, p. 35. Henaint, p. 147. ed. Owen. His magical pilgrimage into Pictland with Cynvelyn Door-of-the-Furnace, to visit the pyre of Gwenddoleu ap Ceidio, is related in Neo-Druidic Heresy, 1. p. 110. See Beda, Hist. 2. cap. 2. He was, in truth, a sanguinary wizard.

God's word to the English nation." They declined all the three. And Augustin warned them, that "if they were unwilling to preach the way of life to the English nation, they would suffer vengeance of death by the hands of that nation;" which prophecy, Beda says, was fulfilled upon the head of Dunawd and his monks some years after Augustin's death, at the massacre of Bangor by king Ethelfrid. So far it might seem, as if Dunawd's party declined co-operation with Augustin for fear of compromising their independence of him. But the true character of their refusal is revealed in the Brut Tysilio, and all the other copies of the Chronicle of Kings. Augustin^j sent to Dunawd to ask him to preach to the Saxons, to try to bring them to the faith. But Dunawd sent answer to him, "that it would not be worthy of him to preach to a cruel people, who had come from foreign lands by fraud and treachery, and slain their forefathers and despoiled them of their just rights." Another text of the ^kChronicle, says, that Dunawd answered "that the race of Saxons had taken from them the habitation of their fathers. And on that account there was an extreme hatred between them, and they would give to them no portion of their faith, nor co-operate with them in any thing, no more than with a dog." This is not Christianity. It is not either the unchristian feeling of a bad man's temper. But it is *Anti-Christian doctrine*; never met with among Ecclesiastics good or bad, because its principle militates against the first fundamentals, rejects the apostolic office, and is positively apostatical. These impieties have their root in the talismanic or palladium scheme of religion. According to that, it was a great calamity to Britain that the Saxons were ever baptized. Such is the sentiment conveyed in the 82nd Triad. "Three things caused the conquest of

^j Brut Tys. p. 365. Roberts, p. 178.

^k Br. Gr. ap A. p. 364. Brut B. 365, note.

Lloegria and its being taken away from the Cymmry, viz. : the admission of strangers, the setting free of prisoners, and *the gift of the bald man.*" This has been generally understood to signify Augustin, a priest of the coronal tonsure. And his gift is clearly that of baptism to the Saxons. Nay, indeed, if I do not misconceive the bard Merddin in his Hoianau, it was a subject of hope to his sect, that Christianity would not take root among the Saxons, but that they would ultimately adhere to the dæmons of their forefathers.

Give ear little pig, and blessed pig !^l

When the Saxons shall sit down (acquiesce) in their Serpent-God,
And there is a resorting from the distant western castle,^m
Again shall our apparel be gay and our ⁿ *appearance* bright.

This thing was not that, which was once delivered to the saints, which the world refuses yet retains, and of which the sound was essentially the same, whether it came from worthy or unworthy lips. Whatever thing it was, it differed from Christianity.

§ 4. Some interest is taken in the discovery of the ancient Cornubian church of Saint Piran. It is said to have been originally erected over the remains of that personage ; and to have been buried under a mound of drifted sand for the 700 years that have elapsed since the reign of Henry the First. A controversial history of the British and English churches by the Rev. C. T. Collins is entitled *Peranzabuloe* (i. e. St. Piran's in the sand) from that church, and contains some notice of it. Piran, otherwise Kieran, was one of those saints who are said to have taught in Ireland, anterior to the date of Patricius ; and

^l Hoianam st. 13. This belongs to the original part of that interpolated poem.

^m And the court of king Maelgwn (now estranged from Bardism) shall again resort to our mysteries from Castle Deganwy.

ⁿ Dullin. But qu. whether dilyn ?

consequently was one of those "Scoti in Christum credentes" to whom Palladius, first bishop, received his credentials from Celestine. He is stated to have been an Hibernian born in ° A.D. 352, and bred up in an island named Clera or Fiontraght Cleire, where he spent thirty years in abstinence and good works; but unbaptized, inasmuch as the Irish were then pagans. Truly they were so. For he was born 27 years before the reign of Niall the Great, whose subjects ravaged the British and Gaulish coasts in their coracles, their visages covered with hair, and their bodies obscenely naked, spreading havoc and desolation wherever they went. He must have adorned Cleire with his sanctity, about the time when St. Jerome saw his countrymen feasting upon human flesh in Gaul. At length in 382 he bethought himself of baptism, and "hearing that Rome was famous^p for Christianity," he went thither, to receive that sacrament. He might have obtained it from any priest, if not from any deacon, either in Britain or Gaul; and the Romish tale is too gross to be credited, though Mr. Collins seems to think otherwise. Once got to Rome, he staid there twenty years studying divinity. There he made acquaintance with St. Patrick, who sent him to Ireland, and promised to follow him thither in thirty years. Accordingly St. Kieran returned thither in A.D. 402; and converted the whole of his native sept or clan, the Ossorians. In 432 St. Patrick made his appearance (according to promise) and Kieran, now eighty years old, "showed^q him all concord, and subjection, and discipleship." In process of time he became so annoyed by the number of visitors who flocked to see him in Ireland, and witness his miracles,

° Rod. O'Flaherty *Ogygia*, 2. p. 273. English edit. Usher *Brit. Eccl. Index Chronologicus*.

^p Vita Kiarani cit. Usher *Br. Eccl.* p. 412.

^q *Britannia Sancta*, p. 154 cit. Peranz. p. 8.

that he sailed over to Cornwall in order to prepare for his latter end by a more perfect retirement. Here his name was ^r changed to Piran; under which name a chapel was also dedicated to him at ^s Cardiff in Wales. He settled at a place called Fenton Beran or Piran's Fountain, where he taught the Cornish men the art of smelting ores. At last, he bethought himself he should die. So he summoned his friends around him and preached them a sermon, the substance of which, and many of its words, Mr. Collins^t has detailed; upon what authority I know not. Piran's having delivered it is quite incredible. Then "Piran" calmly commanded his grave to be dug, and, with a resolute step "descending into it, he kneeled down; there with clasped hands and "uplifted eyes, he meekly surrendered his soul into the hands of his "Creator." Upon the spot where he had performed this unusual exit from life, his followers presently erected the church in question. Dr. Ledwich,^u on the authority of the Annals of Ulster and Innisfail, says that he died in A.D. 520; by which account he lived only 168 years. But Alemand^v says, that he lived 300 years. These statements in themselves seem fabulous; and agree but indifferently with the tradition that his mother (by some called Wingella of Ossory, and by others Liadain of Munster) accompanied him to Cornwall and lies buried with him.

The "Lost Church Found" is a very curious specimen of rude architecture. But the characteristics of the *Lost Church-yard* are still more curious. Bodies have been found interred both within and without the church of St. Piran. On removing^w the stone altar there were

^r By a change of letters usual in the language of the Britons. Brit. Sanct. ibid. Sed qu.? Where else is such a mutation to be met with?

^s Giraldi Cambrensis Hibernia Exp. c. 39. p. 779. Itin. Cambr. L. 1. c. 6. p. 839.

^t Peranzab. p. 11—13.

^u Antiquities, p. 57. 2nd edit.

^v Monasteries d'Irlande, p. 26.

^w Peranzab. p. 29.

found three skeletons, that of a man of lofty stature, another of moderate size, and the third esteemed to be that of a woman. The tall man is supposed to be Piran himself, and the woman to be his mother. However that may be, we cannot doubt that one of the men is Piran. For it was an established rule to place the altar immediately over the body of the Saint, to whose remains the church was dedicated. Mr. Collins observes, that it is "very remarkable,* the skulls of all three were deposited between the legs of the female." The Cornwall Royal Gazette further mentions, that on removing the sand about a foot outside of the church, a skeleton was found with the body laid out East and West, and with its skull placed between its legs. It looks as if the Church of Cornwall, "as yet unpolluted by human invention," had a custom of decapitating people (let us hope, when they were dead) and putting their heads between their legs or between those of their female relations. This reminds me of an anecdote or two. After Germanus† and Lupus were gone home, St. Patrick sent over St. Fingar, son of Clito, to help the British Churches. Fingar first went to Armorica, the prince of which country built a church for him. At the warning of an angel, he returned to Ireland; from whence Patrick sent him over to Cornwall, attended by seven bishops, and seventy seven other persons. There Fingar planted his staff in the ground, and thus produced a fountain in the midst of a wood. Theodoric tyrant of Cornwall came and cut his head off. Fingar carried it in his hands to the top of a hill, and from thence to the fountain, in which he washed it, and then again to a third place; where he ordered a person

* Peranzab. p. 279. The body ascribed to Piran was six feet long without the head.

† Vide Ph. O'Sullivan Decas Patritiana, fol. 67, a.

of the name of Gur to bury him. Decuman,² a British saint of the South-West, who lived in the 7th century, had his head slyly cut off by an enemy, who stole behind him. But he calmly took it up, and, previous to its interment, washed it in the fountain, wherein he was wont to bathe. I cannot help conjecturing of Decuman as well as Fingar, that, when he arrived at his burial place, he "descended into it with a resolute step," and put his head between his legs. If the graves of the Bard-Saints in Bardsey or Enlli have had the like fortune to be undisturbed, the earlier of them would well be worth examining.

The case of St. Piran may be compared with that of Bacharius. For both were of these islands, and about contemporaries. If we rightly esteem that Bacharius was otherwise Mochta or Mochteus, they had yet a closer connexion and acquaintance. For the Hibernian Piran and the Briton Mochta were both militant together under the mighty swineherd, of whose many names the name Patricius has prevailed; and both were finally emigrants from the island in which they had possessed bishopricks. As Mochta Bachar was, by virtue of his names, a man of swine and pig's-meat, so also did St. Piran deal some little in that line. For part of his "great miracles," which "his chroniclers assert that God was pleased to work by his hands," (and which Mr. Collins only touches thus generally) lay in the creation and resuscitation of pigs.^a Their cases are so far similar. But Bacharius migrated out of the magic circle, and was (no doubt) buried with his head on.

The early extinction of Bardism, and the loss of its literature, in

² From a ms. in the parish of St. Decombs, Somerset, shewn to the author by a resident there.

^a Colgan Acta SS. *suprà*.

Cernyw or Cornubia, left us with fewer indications of its ancient state than other districts afforded. We are indebted to St. Piranus in Sabulo, for unfolding to us the strange and wayward secrets of the Cornubian grave. It does not surprise me to find the heads detached from the bodies; for reasons, that would enter too much at length^b into the Mithriac Neo-Druidism. But I have yet to learn the secret of their inter-femoral deposition.^c

§ 5. One other point is serious enough to merit brief observation, ere I close. It is the notion of twelve apostles. The imitation of Christ, in regard of his perfections, is the one great and laudable pursuit. But the mimicry of our Lord, or imitation of him *as a Power*, is rather the work of an Anti-Christos or Personator of Christ. Such is the idea of a college of twelve; for of such (after the Apostles) we hear nothing in the catholic church. But Manes indeed, who is scarcely counted as a heretic, for he came not from out of the Church, and who styled himself both Christ and Paraclete, appointed twelve apostles, and the discipline was perpetuated in his sect.

That notion, however, was rife in these islands. Joseph of Arimathea came to Britain with the twelve^d disciples of St. Philip, to whom

^b The reader may however refer to the *Oscilla* in p. 83.

^c It is notable, that just three heads, a woman's and two men's, were found under the altar, and all three between the woman's legs; and that the church doorway is adorned with three heads, a cat's or tiger's, and two of men, the former of which is in the centre of the round arch, and the two latter where it rests on the jambs. No other sculpture or decoration adorns this strange pile of unhewn, sharply-projecting, and nearly uncemented stones. The elegance of the doorway persuades me that the style of the building is of purpose, and not of incapacity. I am much inclined to regard the doorway and its *oscilla*, as a title-page to the ominous contents within. The *cat's head* is an important oscillum in the mysteries connected with the Gwyddvedd. See Neo.-Dr. Hær. 1. p. 108. v. 12. The *cath palug*, or glossy-coated cat, was one of the types of the Fury Ceridwen. See *ibid.* p. 121, 2. And may here be thought to represent the decapitated hag beneath the altar.

^d Usher saw but the outside of the British Church *in and after the fifth century*.

twelve portions of land were allotted at Bangor Wydrin or Ynys Avallon. To this legend also belong St. Joseph's twelve nephews, sons^e of Bron, who came with him from Judæa, and the youngest of whom, Helain, was appointed to be St. Joseph's vicar in the service of the Saint Greal, and after his decease its supreme guardian. Cynedda's twelve sons, the youngest of whom founded Bangor Wydrin, where he found his sow suckling her pigs, are another version of Bron's twelve sons. Twelve knights of the St. Greal had their seats about the Seat Perilous in the Round Mundane Table. Sangrealism was essentially duodenal. In it the twelve apostles of Christ and the twelve signs of Abraxas or Mithras unite with the twelve tribes of Israel. Its twelve knights were the twelve^f Gwyr Israel, and the twelve^g "rulers of the land;" and the same were the twelve Magi who formed Vortigern's council, but, being found to deceive him, were slain by him.

I have not read, that Saint Garmon had twelve disciples. But his friend Palladius^h or St. Paldy, being the first apostle Patricius, is traditionally said to have carried over twelve coadjutors. Succath of Nemthor, the second and greater apostle Patricius, hadⁱ the like number; forming, with his 365 bishops, both Zodiack and Abraxas. It

Or he would not have supposed the Arimathean and Glastonian fables to be Anglo-Norman. Philip's disciples here signify champions of the Quartodeciman Paschal; for that Asiatic apostle is cited, with John, as founding churches of the Jewish observance.

^e Tristan de Leonois, p. 2. Bron, *breast*, does here (I believe) denote the divine Presence, according to the force of the phrase ger-bron,

Ger-bron yr Iesu,

In the presence of Jesus.

^f See Neodr. Her. part 1. p. 137.

^g See above, p. 7.

^h Evini Vita Patricii, c. 38. Keating Hist. Ireland, p. 312.

ⁱ Colgan Trias, p. 373. John of Tinmouth Vita S. Kierani.

was he who (dreadful to say) wrought all manner of portents with the *baculum Jesu*. The same saint presided as abbot over the twelve monks of^j Ynys Wydrin. St. Columb or Iona^k went on his mission to the Picts with twelve chosen disciples, whose names are on record. St. Columban went to the continent with the like retinue. And it is remarkable, that the peculiar secesy, distinguishing the interior^l arrangements of his convent from the other cœnobias of that country, excited the mistrust of Guntram king of Burgundy. Every cœnobium^m of Columba and the early Culdees did indeed consist of an abbot and twelve brethren. Saints Finnan, Maidoc, Barreus, and the fabulous Rupert of Salisbury, (said to have been descended from the kings of the Franks and dukes of Ireland and baptized by St. Patrick) went forth to preach each at the head of twelve elect disciples. Father Colganⁿ terms it *consuetudo verè Apostolica*, nostræ Scotorum sive Hibernorum genti ante omnes alias familiaris. It was "truly Apostolic" by aping the number^o of the Apostles; but in no other respect.

W. Malmsh. Eccl. Glaston. p. 300.

^k Leslæus Rossensis de Orig. Scot. p. 145.

^l Cur a comprovincialibus moribus discesserit, et intra septa secretiora omnibus Christianis aditus non pateret. Fredegarius Appx. in Greg. Turon. c. 36.

^m Smith's Life of Columba, p. 162.

ⁿ Colgan Trias, p. 373.

^o That the twelve apostles of the Crist Celi were themselves *celi* or hidden under other numbers bardically equivalent, appears from what I have shewn elsewhere. Neo-Druidic Heresy, part 1. p. 42—4. Those 12 are the 7140 saints who surrounded David at Llanddewi Brevi. It is certain that the number 12 and its bardic equivalents were affected in various ways, which seem to us mere idle jargon. Probably also the equivalent numbers were sometimes really selected, where the number 12 was too small. Therefore when we read of the 363 canwyr or bards slaughtered at the Gododin feast, and of the 12 magi slain by Vortigern, we are by no means to conclude that the carnage was thus limited, and that no great synod of 363 had existence. But, on the other hand, we are tempted to doubt whether the college of 363, founded by Asaph at Llan Elwy in the Arthurian days, was really different from the Patrician, Columban, or Columbanian colleges of 12; and the 1200 monks of Bangor in Maelor may shrink into the like dimensions by the loss of their zeros.

For if the twelve are thus assimilated to Christ's twelve, their captain becomes assimilated to Him, not as "the ensample of godly life," but on some unexplained principle. From his next remark the *Britannorum gens* should not be excluded, and then it may be true, that no other *nation* of Christendom had this characteristic, though the *sect* of Manichees had.

THE END.

